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Proposition
to the
Council

to whom
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The Flower of Philicke.

VVherein is perfectlie
comprehended a true introduction and
method for mans assured health; with
three bookes of Philosophie for the due
temperature of mans life. In which easily
may be perceiued the high & won-
derfull workes of God in the
gouernance of all
thinges.

Written by W. C. as a glasse
of true knowledge for the better
direction of al willing & ver-
tuous practitioners.

Non est viuere, sed valere vita.



Printed at London by Roger Ward. 1590.





TO THE RIGHT WORSHIPFULL SIR

Iohn Rooper knight, of Lynstead parke in Kent. pencioner

to the *Queenes most excellent Maiestie*, and one of the

Prothonotaries to her Maiesties highnesse honourable

court of the Bench at Westminster W. C. wi.

Wish long life, increase of worship

and continual health.



Haue vvell regarded manie outward testimonies (right worshipfull) from your invuarde desire, freely addrested tovvardes learning and vertue: And for the continuall exercise of those indovvements in you, am mooued the rather to iudge, that God blesteth you in Iacob, and the vworld loueth you

vwith Solon. For as you haue attained high preheminences in this life, you do not possesse nor inioy the, vwith *Crates* the Philosopher, otherwaies then gods vvill and pleasure hath allotted you, preferring a contēplatiue care, beyond the transitorie reach thereof. Therefore I might the more boldly vtter your Heroycall life to be matched and performed vvith the good indeuours of that noble knight Scipio Affricanus, for vvwhose behalfe Lelius, in the best degree dischargeth his dutie, and in three respectes aduanceth before the senat, the chiuallrie of his noble knight-hood, As chiefly his loue to the senat, with deare fauour, and manie hard aduentures, for his countrey, and firme heart to the oppressed: so likewise, you are nothing inferior to *Scipio* in faithfull heart tovvardes your prince and countrey, haue purchased an endlesse solace to your inward soule thereby. And therewithall doe extend your readie benignity, and familiar friendship for incoraging of the better sorte, so your good aduise neuer faileth to ad-

monishe

The Epistle Dedicatorie.

monifie the worser sorte. And as the tree of vertue hath sprong vp vvith you and your house, so there isa most desired hope amongst all good men, that it may flourish and bring forth fruits for the benefite of the Common wealth, to the end of the worlde. Then lastly, touching the true simpatic of my heart, which in double duetic, I and mine doe owe vnto you and your house, may not vvithout some due knowvledge, and sincere seruice, pretermit to expresse in the course of this my life, by executing some thankful action for the same. Hauing therefore at this present presented and preferred vnto your worshipfull discretion, all the whole counsels and high iudgementes of Phisicke, written by thosemonarche Phisitions of the world, Galen, Hypocrates, Auycen, and Dyoscorides, with three bookes of Philosophie, comprehending the admirable workes of nature in the frame of all liuing things: In reading hereof you shall find most rich treasures, discovered from a fruitfull soile, A pure vvater running from a cleare fountaine, And most sweet flowers, from the pleasant garden of humane and liberall arts. The condignitie thereof hath had a right vse and free permission for many hundred yeares before, although I haue at this present, broke the yce, and smoothed the path from the greeke and Latine, so that euerie reasonable practitioner may make safe enteraunce into the bodilie health of man thereby. Beseeching your worshippe to make acceptation thereof, and pardon my boldnesse: committing your health, long life and prosperitie to bee continued and blessed by him that gouerneth all thinges by the instinct order of diuine power.

*Your Worships in all humble duetic
William Cleuer.*

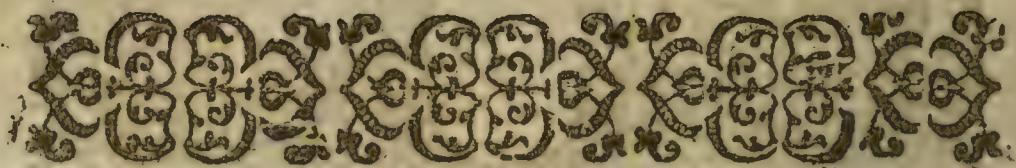


TO THE READER.



Or that in this our age,
 sundry strange alterations
 in the elements distraming
 the bodily health of man
 vppon earth with manie
 vnusuall corruptions: and
 also for that man hath a
 proper inclination to grosse
 libertie, contagiously nou-
 rishing manie vncleane diseases in him selfe as a
 venemous serpent in his owne bosome, for remedy
 whereof, as for the diligence and carefull furthe-
 rance of manie unskillfull practitioners, with
 whome the world is overcharged. I haue put
 forth this generall worke for the benefite of the
 common-wealth: and what profite may ensue
 hereof, time approueth the same: Remembring
 the olde prouerbe, Vino vendibili, non est opus sus-
 pensa hedera.

Fare you well.



In Cl eueri Medicinam

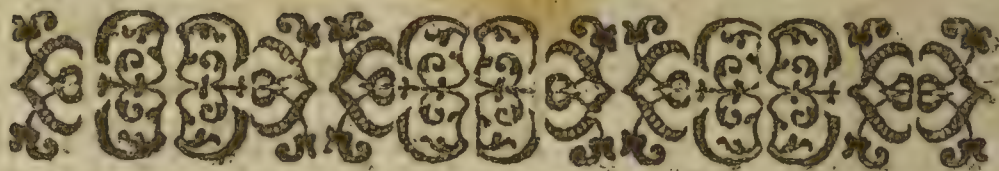
Artis Appollinea multum studiosa iuuentus

Hippocrati debet: plura, Galene, tibi:

Plurima Clenero, quia libro claudit in uno

Hippocrates quicquid, sine Galenus habet.

Iohannes Downe.



A generall Diet both for sicknes AND HEALTH.



In all former ages to this present time, in which we now live, the opinion of writers was neuer doubted of, whether abstinence or fulnesse did ouercharge or mosse offend bodily health: And neuer yet found out to the contrarie, but that euery degree of the world, haue both felt and confessed, eyther of them in their excesse, were sharpe and expresse enemies both to the lawe of nature, and bodilie temperance of this life. Yet seeing both the learned as the vnlearned, although with difference, had rather offend both the sound as the sicke, with the immoderate saturitie, then with sparing abstinence, for which cause in ministring of medicines it were needefull to shewe their in-
conuenience on eyther side. A full and satisfied bodie is chiefly preferred, fortified and continued with strength and flourishing liueth too by wholesome Iulepes and such like, clarified potions according to the property of the sicknesse. And a penurious bodie is weakened, punished, exhausted, and oftentimes perished in most sharpe agonies, except it be comforted, preserved and renewed by some restorable electuaries and such like. And surely such bodies which are perfect vnder temperance and strength, if at anye time they be disordered with griefe or sickness, may forthwith be tempered, seasoned & salued by medicinal help: for medicine most of al reioyseth to shew forth power & work high effects in a strong nature. Certainly Auycenna hath a very secret and metaphisicall iudgement herein, who commandeth that nature and medicine, whether in strength or weakenesse, be alwayes vnited, and neyther in health nor sickness do dissociate, but solitarie medicines, especially ought to be of diuers natures, conuenient and agreable for their propriety, in euery severall age, and naturall complexion, with their fit and comprehensible manner of diet to be in like sorte
observed

observed therein although most commonly neglected, and that not without decay both to body and health: and because equall measure of medicine, with equall dyet, and equall disposition, is not added, neither with consideration, of what cause the sickness runneth: whether there be a likelihood therein to continue for any long time, or shortly to be perfected: or whether it be gentle or sharpe, and whether it consisteth and stayeth in one course, or in heeticall nature consisteth: All which as before sayd is betterly unrespected. Some ancient writers holde in speciall veritie as well in great reading as in principall experience, that headie and lately diseases, happening in the constitution of strong bodies, thinne dyet that minister best remedie for their mitigation: so when long and languishing sicknesses dissemper and vex the bodie, thinne dyet is verie dangerous. For consider that fullnesse of bodie in sharpe and sodaine sicknesses is most difficult, putting this difference in either of them: that as continuall fullnesse pestereth and increaseth the disease in a fleshy bodie to become more stronger, so on the contrarie, if a patient bee incombrd and infeebled with the feuer Ephimeras or anye such like sicknesses, surely thinne dyet is not then meete for such a thinne body, seeing strength thereby is decayed, and the olde variable countenances all the members benomed, the vitall blood corrupted and benumbed, as the spirituall partes of man destructioned: the remedie heereof as well to the first as to the last, is to obserue the constitution of the body, that like as hote fires are soonest quenched with cleere and pure water before it excede: so these fleshy rages are subdued, if the extreme thirstinesse of the body thorow colde remedies, bee quieted and mitigated before it stretch to the farthest boundes and becometh continuall and without remedie. Also a bodie almost deuoured with emptinesse, and where both nature vigour and blood are quite overcome, cannot easily be recovered except by artificiall remedie, and thorow due opportunitie be nursed by: therefore it is a most singular skill commended by the learned writers of all ages, in sicknesses to preserve and continue nature in her full power and strength. And to comfort, nourishe and increase strength and nature in a body fallen away. For oftentimes a strong bodie

¶ Bodie of Vint

¶ Vint off

¶ Bodie

¶ Bodie

¶ Bodie

¶ Bodie

In sicknesse fauoureth himselfe, is both familiar and defensible against sicknesse, resisting the assaults of many diseases interchancing in mans life. Whereas a thinne and leane bodie easily is vanquished, when both sicknesse and penurye, dangerously attempt the ruin and decay thereof. As the desperate estate of man in sicknesse, is eyther furthered or hindered by fullnesse or emptinesse, so will not I confirme, those bodies who haue ingroiled their garbages with excesse fatnesse, and stuffed all their members with superfluous humors, as hauing fed vpon sundrie inordinate varieties of meates, or infected with variety of diseases. As they liue without order, so I purpose not to prescribe an order, where fatal confusion hath ouerrun them.

Furthermore, let not the blind ignorance of many wilfull practitioners be herein pertermitted, who should with moderate cherishing help nature, doe with immoderate chafing hinder and inflame those hote bodie which were before infected by the most hot seasons of the yeare. In steade of thin nutriment doe ingurge their stomackes with thicke spices, or drudges of hygh hot and subtil operation: whereas in those sickneses regard and view must be taken vpon sundrie and seuerall casualties, which strangely fall out in sicknesse that neyther appetite be cloyed, or clunged with ouermuche or ouer little refection: nor yet that nature be ouerdried, eyther by great sweates, or ouermuch resisting, or wrastlinges with the force of sicknesse.

These strong diseases mosse commonlie happen vnder a swift chylis, whose mightie predominat ion ouerruleth, difframeth and disseperateth those bodie from due temperance, which shoulde be thereto subiect and framed. These diseases most violently and swiftly settle in the roote of the heart, except preuented and aleniated by present medicine, aswell that nature may weaken the force, as displace and expell the poyson of the disease. And for as much then as it doth ingender vpon the liuer, from which place the bloud is soonest corrupted, and therewithall draweth and staineeth all the inward partes of man. In the end becommeth pestilentiall, and therewithall, the senses thorow the same so farre ouercharged, as that manie times colligation or destruction inuadeth the mind, in the losse of life.

B

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*of bodie and in
beginninge of it*

The strength
of nature fur-
thereth all
medicines by
a right consti-
tution in sick-
nesse.

The flower of Phisicke.

The pesti-
lence ought
to be preuen-
ted before
root be taken
at the heart,
and the me-
dicine must
be stronger
then the dis-
ease.

The patient
might bee
nourished
and measured
vnder appe-
tite.

Therefore whosoever desireth to cure these or such like infectious diseases, must chiefly prepare and season the body with waters of cold and naturall hearbes, in the first and second degree, before the disease be possessed: then forthwith flux the body, by some gentle and potative electuarie, in equall and artificiall degree, fauourably casting out the infected humours. Forthwith after these painefull defatigations, let naturall sweate and quiet sleepe, consolidate and refresh the body, to become more vigent, and the stomacke more sharpe. Then next thereunto: it were not good, that emptinesse or abstinence were vsed, but to haue sustinance in continuall practise, not of the grossest, but of the chosen sortes of meates: for if the pores thorow emptinesse, be left open and vnbut, for want of nourishment, to increase naturall bloud and strength, are not onely in danger againe to be corrupted, but doe staine, foyzen and infect others. Then howe grieuous a thing is it, in beholding some busie medlers, repaying vnto sicke patientes, doe not in anie perfect skill, distinguish vpon the disease, whether there be any crud and rawe matter, or concockt settled in some part of the body: or whether the disease consist and stand at a stay, or increase: or whether nature be of any forcible power in the body or no: but without searching the cause or vnderstanding the matter of the sicknesse, doe preferre their owne hazard, and exasperating the disease, eyther with fullsome medicine, or grosse nourishment, stuffing their sicke bodies, eyther by entilement or force. And whereas before they had some abilitie, appetite forthwith wareth wearie and lothesome in them. Galen affirmeth that the perfectest rule to health, is to repress a cold sicknesse by nourishing foode, so that nourishment and appetite agree. He giueth no such large libertie to the hote diseases: notwithstanding, manie haue aduentured in the greatest heate and trauell of diseases, not onely to purge the bodie, to cut vaines, and let bloud, but also haue stifeled their bodies, rather with inchaunted meates, then wholesome medicines: and for that nature cannot digest such grosse imperfections, stand in so hard a stay of recouerie, as commonly in the end become unmedicable and mortall. Cornelius Celsus, a most excellent writer, affirmeth that a satietie and fulnesse of

meate

The flower of Phisicke.

meate in sicknesse, is neuer profitable, and therefore to auoyd
eyther mischiefe, doth appertaine to singular skill. The safest
and directest passage, for the vnkilfull phisition herein, is, that
the patient rather be continued with a thime diet, then vnordered
fullnesse, so that he be not ouermuch extenuated.

Galen and Hypocrates both consenting together affirme
that fasting and thime diet, doe surely and secretly mortifie such
diseases, which happen vnder surfet, or any other vnordered
and glottorous meates, and a staving of manie sharpe diseases
that followe thereupon. And some high clarkes holde opinion
that abstinence ought in time of sicknesse to be guided with dis-
cretion, and all medicines to be congruent and matched vnder
perfect constitution, and of double operation, which is aswell to
comfort nature, as to expell the disease: for if the substance of
strength be diminished, and the malice of the disease increased,
appetite and nature, are estranged and variable within them-
selues. For nature manie times desireth those thinges which
appetite abhorreth: the reason is, for that appetite is ouercloyed
with diuersitie of meates, and interchaunge of medicines, that
both the stomacke and all the lusses of the body incessantly are
pursued, fatigated, and improuidently throwne vpon many dan-
gerous extremities.

Therefore vnder these meane constitutions: whereas tran-
quillitie and appetite flourish and beare sway, there is a good
and happie expectation: as if the vitall partes be not wearied,
the disease may be cured, and the decayed strength by little and
little restored. Surely when the heart, thorow ouer great
abstinence, is languished, the stomacke cloyed, and the liuer vi-
dyated and forsaken of the wholsome bloud. All thinges thereby
haue lost their naturall and proper course, that forthwith opila-
tions and ventosities in the guttes, worke all contrarie indirecti-
ons to health: and the rather because the miserieake waynes,
which are the conduit pipes of all good bloud from the liuer, are
obstructed and stayed, it were not inmethodicall so to distinguish
these cold and hote diseases, as that one of them in their qualitie
and originall may be knowne from the other, and the better un-
derstood and furthered thereby to health. For these cold diseases

*fastinge good
for the
stomacke*

abstinence

*abstinence
for the
stomacke*

proceede of earthly causes, are subiect and bound to watery elements, whereupon cold and humid vapours of congealed thicknesse ingender into grosse substance: so that all naturall heate is excluded, from comfortiug mans bloud, thorow which melancholike heauinesse is generated, which moste principally offendeth. And the malicious operation that resteth in this humour, maketh the bodie leane and colde, stirreth vp the passion of the hart, intricateth the wit and vnderstanding to all dulnesse, and blunteth memory. These bodies are much incumbred with putrified feuers, which proceede of vndigested humidities, and augmented with fuming ventosities, putrified about the muscles, baynes and ioyntes. Furthermore, all maner of runnes, are hereby drawne to all the partes of the body, which vapours after that coldnesse hath ingrolled them to the lowe partes of man called Catarrizans, the passages and proper wayes of nature, from the spleane to the mouth of the stomacke, are intercluded.

Be it further knowen, that these colde reuines thereby issue from one member to an other, and infect the bodie with manye cold diseases, and are called by thre names: Catarrhi, Branchus, & Corizan, for so Arnoldus de noua villa setteth them forth. Catarrhi infect the lightes: Branchus infecteth the heade and cheekes: Corizam stuffeth and infarceth the nostrils with most humid fluxes: and sometimes concockt into verie hard substance by meanes of continuance. These bodies are best conserued by a naturall & perfect coniunction of drie meates, inwardly digested by artificiall means, reuuiuing the principall members before decayed, for lacke of naturall heate. In these and such like bodies, I doe greatly commend a greedy appetite, and a plenary dyet: especially in regard that many such complexions are fluxible, and ouermuch spend nature of their owne incliniment. Therefore plenarie, fresh variety of sustenance, helpeth many of these sortes of men to naturall heate, euen as the hard stone is molified and sindered to nothing by manye droppes of raine, or as the strong and stately oake, thorow moyst issues becommeth putrified: so these cold and moyst complexions, in their natures wash and vanish to nothing.

The moyst cramp, the shaking pallsie, the dangerous droopie,
the

the collicke in sundry degrees are the generable fruites hercof, benumbing the members, to become muggible one to another for upon these diseases the vaines become corrugated and appetite disfranchised, for that corrupt humours may not haue perfect resolution, besides all which, the whole body is inflated with colde influences, producing these venemous Scorpions Asclides, Ipofarca, and Timpana, the one is the materiall cause in offence of nature, the second is an active cause inflating al the members to become swelling and morifrous: the third cause is deletiue, conuerting all good and perfect nourishmentes to windie and waterie substance, so when these extremities grow vpon the guttes, called Colon and Plyon, are shut vp: and thereby both the Droplie, Tympany, the wind and stone Collicke, preposterously creepe in: besides which the raynes of the backe, by a grauely congested substance, heereby bendeth and becommeth crooked. All which are not to be deuoyd, without pure and regular dyet, of increasing wholesome bleud, to become vigent in nature. Therfore the disease hauing a scowring vertue is principally comforted and cherished with sweete meates, tarted with vinegar to worke a sharpe disposition, contrarie to euacuation, least that the bodie grow subtil, incisive and ouer resolutiue. And yet Galen plainly affirmeth, that sweete meates are aptly conuerted to choller: but tart viniger commixt therewith, doth greatly fortifie the subtil pearcing and entring vertue, causing the grosse humours to become pure and easily to issue.

Galen sayth, *Non quosuis, sed rudes duntaxat videor taxare morbos, atque potissimum, non incerta diuinatione, quam probabili coniectura egrorum indagatione conditionem*: which is, I doe not prescribe and limit euerie disease, but the grosse and most dangerous diseases, and chiefly doe I search out their natures not by vncertaine gesse, as by probable coniecture: then let not occasion be omitted of more larger speech in such bodies, subiect to these moyst sicknesses before spoken, and of another sort of men, which oftentimes passe from this world by untimely death in strength of youth, being grosse and corpulent in their stature, which men difficultie indure any adiection to alter nature, when sickness languisheth vpon them.

Asclides or the wife called Ascytes, a diodesie iuged of a yellow salt humours.

Colon is a gut hrowing from y right side to the left, in which the order or drug taketh a form

plyon a gut containin and conueighing the moistures of the body.

And although they are of measurable abilitie in naturall vigour, yet unable to beare the burthen of sicknesse, or subiect their bodies to any strange accident: but forthwith their gathered grossnesse is converted to a thinne and weake debilitie: for that in the first degree of sicknes, the vertue digestive is taken away, so that most commonly meat becommeth loathsome to their sight, whereas in health the vertue digestive being most strong, did eat much, and made few meales. Whosoever therefore will either counsell or comfort any sick patient, must observe the naturall complexion, with diet thereunto, and that supplement of medicine both in qualitie and quantity, be framed aswel in preservation, as restauration of nature: and therewithall by contrarie effectes alter the disease as may best serve to the opportunity of health.

Galen playnly affirmeth, that hot complexions are altered with cold sicknesses, and cured with moderate medicines. And Auyccene agreeth hereunto, that if the complexion of man may have alteration, either by medicine, or disease, and once recovered to health, is ever after most perfect, and of longer continuance in this world, and lesse subiect to sicknesse: for that nature taketh such regiment in it selfe over them, that commonly they scower, wash, and dye their naturall propertie of the body, from those corrupt influences of the ayre, which by infection they were before subiect unto.

Ifu. thermore it is a greate securitye to drawe some generall rules both for hot, cold, and mixt complexions, to serve this our purpose, that every one may be instructed vnder measure, fit for their inclination of heat and cold, or all other motions good or bad, whereunto any change is made in the vexation of sicknes. Therefore chieflie there must bee a consideration had to understand what maling humours have possessed the body, and whether the disease by reason of weaknes desireth strength, or by overmuch fulnesse dissolution: if the disease thorow weaknes hath lost appetite, then a profitable medicine to health is required, aswell to search the propertie of the disease: as to chase the infectious venoms from the vitall partes: For as in fulnes of stomack digestion is overcrushed, so appetite is favourably intysed in weaknes.

Consideration in
two

weaknesse of stomacke. And in these sharp sicknesses, equall propertie of medicine must be reduced to equall propertie of diet, for the patients appetite must be framed according to strength and corporall might, desiring alwaies to make sustenance, appetite, & the disease familiar one with another, remembering what Thruerius saith, *In egritudine longa non eadem virium ratio, in egritudine infesta non eadem virtus proportio*, that in long sicknesses there cannot be equall maner of strength, neither infectious sicknesses haue equall portion of diet: therefore both diet & medicines, ought in sickness to be deuised into seuerall conditions of men in health: for those which haue liued both daintly & pleasantly in health, their stomack cannot beare grosse medicines, nor grosse diet in sickness, as they who haue liued more rudely, and fed more basely. Yet Auyrene affirmeth, that medicine and diet in sickness, is brooked according to the strength and weaknesse of stomacke. Therefore Hippocrates most wisely and learnedly speaketh of the Phisician, who in a common infection of sickness, commeth to diuers estates of men of seuerall maners, seuerall education, and of seuerall appetites, hazarding his credite to be praised or dispraised among them, is like a swift ship, pearcing many blustering stormes, or dangerous rockes of the sea, hardly escapeth drowning: or to a Pilgrym passing ouer the wilde desert, compassed on euery side with wilde beastes, scarcely escapeth slaying. So dooth it fall out, that although many times the learned Phisition putteth all the wholesome rules of phisicke in vse and practise in the times of so great infections and mortalities, yet by the immeasurable mindes of men (for their trauels and kill) are they either ouermuch contemned, or ouer litle commended. The rudest & basest sort of the world, with their sharp slanderous tongues practise nothing els, then to murder and slay the Phisitions credite, whereas the Phisition deserueth renoume & honour.

I further doo wish that in all generall diseases that the godly Phisician behold and respect generally not onely the complection of the patient, but the course of his liuing in health, and whether the corruption of old diseases haue drawen any fresh alteration to the body by infection, and of what nature the disease is of, and

Under what season of the yeare the infection falleth out: Lastlie, what perillous influence doeth then trouble and foyzen th ayre: likewise to consider, what diseases happen in the diuers ages of men: As whether aboundance of bloud, or dries doo abound or want. And in middle age, whether the body be moyst, dry, or hot, or whether in that age, the mouth of the stomacke be cleane, for that in those yeares man is most apt to ryot and surfet, infecting the inward partes with innumerable corruption. I wish therefore that middl age be considered vpon, against the miserable dayes and dangers of old age, seeing that the offensive dayes of middle age by diseases takeeth hold, continueth and gnaweth vppon old age to death, as sometimes by one disease, sometimes by another, so that the naturall spirites hereby are so ouerthrowne, whereby their fire qualities of cold moyst and drought are vtterly extinguished, neither can be tempered in the last daies of man to a good health by art: especially and the rather when two places in the inward partes called Myrac, Syphax are eyther dyled vp, or ingurged with superfluous and vnnatural floudes of immateriall water: therefore man is to respect the dayly trymning of his bodie in health, with wholsome dyet, and artificiall medicines of perfect operation in sicknesse: for so nature is fortified in all duties without excesse, and beware that appetite doo not settle to any loathsome or odious custome of gluttonie or drunkennes, which can hardly afterwards be repressed. Therefore learned Hippocrates speaketh most pythily, *Crapula inescantur robustissimi athleta*: The most strong champions of the world are bayned thorow surfet, hereby become weake and without stomacke.

The philm &
membrans.

Therefore it is most greate wisdom to beware that custome do not alluace the outward senses to inordinate appetite, and deuour the inward partes of man at length, to become fullsome and deadlie in their owne feeling. For ryot and excesse sometimes assault the appetite of the most wisest men: yet so staid in their owne dispositions, as that neuer vtterlye vanquished, hauing alwayes prickes and sharp defences to dispossesse those corrupt burthens, which vniuersally prepare to oppresse their senses, sometimes by naturall purgations, sometimes

times by naturall vomites, sometimes by naturall sweates, sometimes by one meanes, sometimes by an other. It standeth far otherwise among the ruder sort, having stuffed and ingorged their stomackes by outragious and nightie surfet. Iunges, doe expose their bodies and senses to all ravening diseases, neither by reverent abstinence, or any other approved remedy, can leave off, in favour of their infeebled and stuffed affections, for that greedines of appetite hath so suared them. These men permit prodigall surfet, in large breadth & length, to creep more & more upon the bounds of nature, so that profitable and healthfull dyet becommeth contumelious and contrarie to their disposition.

These and such like men shall find sobriety to become holie and wholesome appetite, and nature subdued to a sufficient contentment one with an other, if in the first onset, unreasonable conditions be repelled thorow reasonable and moderate manners.

I doe not speake herein as Denardus putteth downe, as either to choke nature, or crush the bodie in peeces, or universally suppress all the lustfull inclinations of man. Seeing all thinges are for the vse of man created, it is without offence to take his reasonable benefite thereof. Surely these creatures desire a speedy dissolution, & restauration to more excellent perfectnes, as overfatigated and in their service to mans corruption, shewing and confirming the same thorow many prodigious signes. And also because nature is oppressed, the senses subdued, the body distempered thorow mans ouer great gluttonie & drunkennes, the elements thereby so offended in their naturall courses, poure downe superaboundance of moistning showers, disleasoning the earthlie fruites of mans mortall estate: so at sundry times, great famins, and mortalities over-spread mighty kingdomes and nations of the world, thereby the naturall order of all thinges are discomforted, and the temperance of naturall heat quite taken away, for surely there can be no motion of attraction, where ther is no motion of expulsion. Therefore in those miserable seasons of the world where famine and hunger increaseth, the mortal pestilence shortly af-

ter rageth, as the instrument of wrath for the sin of fulnes. The reason hereof is, because emptines of mans body draweth in stinking comixed vapours of the ayre, which corrupt & smirge the naturall spirits, that all the parts of man thereby looseth his naturall generation of blood: therefore Hypocrates most aptly sayth, *Nisi pecoribus simus rudiores, non aliter componamus famem, quæ ex infami, annonæ, caritate, contingit, quam nimia saturitatis, & satietatis antea vindicta, & ruina*. which is, except we be more rude then brut beasts, and ouer grosse in our owne conceites, may not otherwise compare, reckon or account hunger and famine, which thorough a notable dearness of victuals happeneth, then a very reuenge & ruine of ouer great fulnesse and satiety before. And in another place saith, *Victum tenue & exquisitum, si antea paulo plenior fuerit, magis periculosum esse, agnoscamus*. Let vs confesse a thin and exquisite diet is more dangerous, if it were before a full diet. Then is it to be marueiled, why the creator denieth not to giue his creatures food in due season, considering how much, how greatly and wickedly, they are abused and dishonoured in the sensual libertie of mans nature. Surely such is the disposition of man, who had rather lead appetite to a desperate ryot of all thinges, then to the custome of a satisfied and contented measure: the first doth nothing varie frõ the desire of brut beasts, the other cometh more nearer naturall appetite.

Galen therefore reprooueth mans fauour towardes inextinguishable libertie with these wordes, *Natura tantum appetat, quantum ferri potest; & quantum facillime concoqui potest*. Let nature only desire as much as can be borne, and as much as easily may be digested. But the cold stomach bouchsafeth not to indure this rule of liuing, for that appetite ouer reacheth digestion: but the warme bellie misliketh where appetite is more shorter then digestion: yet there cannot bee at all times an equall prescription obserued, For an ordinarie diet to a sound body hath the quickest meanes to health, if the body bee sufficiently prepared, that the disease more easie may bee expelled. And those diets are most directest to all sicke patientes, whose properties are both curative, as restorative,

De Remedijs

Paracelsus in his second booke of diseases, counselleth to find the apt constitution of the bodie both in sickness & health. In sickness, because the disease may be outwardly inquired of, and inwardly corrected to amendment. In health regard must be had, because every man may understand what is meetest or best for his disposition, that he neither exceede to fulnes, for the dangers before expressed; Nor decline to overmuch emptines, because ventosite motions are easily ingendred thorough mooving vapours: For nature immediately ingendreth upon some laborious and superfluous matter, finding no sustenance otherwise to feede upon. And yet I find that abstinence in old diseases is a present remedy, for thereby the matter is diminished, dried, ripened & consumed: for when nature findeth no matter or substance to work upon, altereth it self upon the disease, quite chalety & disperleth the same. Yet let heed be taken, that the subtil humidities be not so much resolued & dried, wherein nature is utterly repressed: let heed be taken that no maling humor being posselt of one part of the body, forthwith possesse an other part, & settle in the root of the heart: Take heed the sinewy members be not overweakned, especially the stomack which is a sinewy member: take heed the poores be not overmuch opened or stopped, for the one may extract variable vapors of corruption, & the other stop the fullsome matter under the skin, breaking out to outward fluxes & blaines, which may most ragingly overspread mans bodie, for that the inward cause was not before perfectly corrected.

Indeed this abstinence very well becometh old and moiste diseases: otherwise in fadoming the bottome of mans nature, such deepe abstinence is not permitted. Yet in these latter ages, and among some new practitioners, this kind of abstinence is drawn to use, in curing the most fullsome and filthy diseases of the world, thorough which mans body is infectuously stained by the slimy & ryotous course of his life: so that hereby every unskillfull man that can bring to knowledge the names of some certain simples, although without propertie, composition, proportion or degree, forthwith among the ignorant sort hunt after same, without learning, knowledge, method or estimation, set by the

names of Physicians. Surely they which row at an uncertaine marke shal nothing preuaile: especially for that being ignorant of the complexion, as also the medicine being repugnant, more harmeth then profiteth: wherefore many are secretly and sodainly overtaken with death vnder the blisped regiment of a paines diet, as well when they thinke to mortifie the inward corruptions, doo ouermuch exsiccate the bodie, as also stop by the enter-courses of blood, in ouerstirring nature, to a fresh increase: so that intemperance euer after pursueth these men to their graue.

Many times these diets are ioynd to unskilfull practitioners, as high with plagues for wicked offences, both for that by them naturall heate is extinguished, appetite destroyed, and the complexion discoloured.

These diets ought to be tempered to this good effect, as that drynes and humiditie are to be vnited of one subtil coniunction and propertie. And therefore Cornelius Celsus saith, that drie, subtil and hungrie aires are most best for these diets, if their complexions be thicke and grosse: But low and vaporeous ayres are most preseruing of thin pearcing bodies and open diets.

And further saith, that interchanges of diets and ayres, for winter and sommer by seuerall habitations, produce health and long life. But Banardus affyrmeth that commixed bodies continue long liued vpon high groundes, open ayres and full diets. Therefore it is a most excellent contemplation for euery man to call by his senses, and perfectly find vnder what temperance he liueth, for the wholsome regiment of health, and therewithall to way his bodily complexion: alwaies directing his diet, habitation, and course of liuing according to the same. And lastlie, let euery man beware of varietie and grossnesse of meates, and varietie and grossnes of diets which ingender and bring forth varietie and grossnes of diseases.

Howe



Howe times and seasons ought to bee obserued
vwhen diseases doo most abound.



Opportunitie of very properie and
naturall disposition euerie where,
perfourmeth great occasion in the ac-
complishment of all thinges. And trua-
lie in healing and curing of diseases
most greatest of all: for not without
great difference and varietie, the ordi-
nance of meat and medicine are two
speciall meanes, thorow the which eu-
ery phisitian altogether preuaileth in furthering of all sicknes-
ses to health, yet sometimes moste notable danger and hurt aris-
seth thereby: for medicine in the tedious and wearisome waies
of sicknes, may at some one time bend down to a hurtfull and
intricate purpose, which was to the Patient before an effectua-
l remedie. Neyther is there any lesse then great offence com-
mitted, if meate be geuen to a sicke patient, whereas it ought
to bee taken away, although it bee good, whoolsome, and per-
fect: or that meat be taken away, when and where it ought to
be geuen: wherefore wisdome ought to be had in high conside-
ration, that all thinges in this life depend byon opportunities,
times and seasons. For Galen saith, nothing can neither bee
well spoken or done by the vse and benefite of one reasonable
creature to another, if the difference of times and seasons bee
not rightlie understood.

And the writers of this latter age most iustly are reprobated, for that not anie one of them haue drawne the times and seasons of the yeare in a right methodicall obseruation. For Galen and Hypocrates haue euermore conioyned, that all diseases stay vpon accidentes and concoction in the diseased patient. And accidentes onely appertaine to the infection & corruption of times and seasons, vncertainly and swiftly breaketh out eyther in their owne vniuersall rottennesse, or els by the contagion of mans bodie, which mosse easily lyeth open vnto them: so all diseases happen, and sharpe, desire to diminish their poysoned strength vpon such open complexions, as are soonest by them vanquished. And concoction is the most easiest & comfortablest signes in sicknesse which especially consist vpon these markes, and significations, as followeth. That is if nature be in full power and strength, the materiall substance of the ingendered humours, diminish and vanishe by little and little quite away, or els concocteth, setleth and possesseth some one place, or propertie in the bodie: otherwise if nature be weake & feeble, and the disease inforcible, malignitie insuiteth ouer the bodie, hastening swiftly towards the borders of the diaphragm, or els vanquisheth the diaphragm, and entereth vpon the spirituall partes, whereas forthwith, nature is deadly, medicine imperfect, and the disease vnable to retire backe, death presently inuadeth thereupon: for medicine is best entertained, when the vertue thereof gathereth the disease together, whilst nature is fauourable, the disease imperfect, or the body vniuenomed with corruption and able to be deliuered from the power of the disease by expulsion.

Here may be set forth a more playner declaration of such fevers which ingender vpon the body of man: for as some there be depending vpon vnnaturall inflammations, congested by an euill humor, or some vehement hote bloud possessed in some one part of the body, as of the loonges or side: so there is another kind of feuer which vnnaturally is kindled at the heart, deducted from thence by the veynes and arteries, and by the meane of the spirit and veynes into all the bodies sensible hurting the naturall operation. Furthermore if some special cause of sicknesse were not tryed out eyther by desloyming of the vyne, or some other altera-

Let & contention
in sickness
containing

resistive to
imperfect medicine

beard

tion of the excrementes, it were a hard thing to finde out the difference of simple feuers, from those feuers which hold upon inflammation, for single feuers are known, eyther by the corruption of the aire, or by distemperance of heate or colde dangerously crept in, disquieting the naturall disposition of such bodies which are thereunto subiect, or by the vnnaturall esse of the bodie it selfe, in excessive laskes by surfetting sweates, by ouer great fasting by incontinent opening the poores, by troubled trauels in thirstinesse, by inordinate sleepings, or by ouer great watchings. So other feuers which hold upon accidentall inflammation, as their proper tie is euermore regarded by speedinesse of their accidentes towardes the vitall partes alwayes flaming out vnder some preposterous Chylis,

Single feuers are regarded after the dignitie of their concoction,

Carnal copulation openeth the poores and giueth present plagues diseales.

These inflamatiue feuers must eyther haue a chylticall ex-
pulsion, or els doe they alter from one degree to another, after the greatnesse and insatiablenesse of their accidentes. There is a chiefe and principall cause mouing vs herein to speake of some humozall inflammations, which are couched vnder a hard and thicke couering, of straunge congested vaporous humour bypon the side, or by impostumation of the loonges, whose substance once perfectly growne is not remoued or extenuated, except by little and little, or els by present immision of bloud in the basilicke vaine, as all and euerie of these feuers happening to haue egressse eyther bypon the animall and vitall partes of man: so the other onely desire a long and tedious consumption, nourishing themselves bypon the morall partes, by continuall fretting, labouring, foming, wa-
sting and deuouring the outward flesh, doe by a superfluous trauerse inuade nature: and the more the bodie wasteth and banisheth away, the more redolent the strength and power of these feuers abound.

The consumption is in nature of a feuer hectica.

But for the better vnderstanding of these raging diseales, it were a most necessarie discretion, so to marke them in their degrees, as that they may be better knowne, and more easie provided for heereafter: for chiefly there spittle is clammy, tough, slime, and sometimes full of bloude and matterie corruption: their breath is almost stoppet, doe reache and draw

farre:

signes of a feuer

farre and slowly for the same. The cough is hard, hollowe and short, cannot without greewing other partes of the bodie, deliuer it selfe: Their vyne is scarce, furious and of most high complexion and of ruddie blacke colour.

Touching these and such like sickneses infestered with inflammations, happening vnder distemperance of times, are chiefly regarded, helped and cured in their concoction, but not in their accidentes. As they are neuer aduanced together at one time, so the greater place is giuen in concoction, the accidentence becometh more peaceable and quiet. Yet there is great disagreement among the latter writers, that if the disease be vnuolurable in estat or fashion, how can the accidentes of the disease be vnuolurable or sharpe; and if putrification, or corruption be most great and forcible in estat, how can concoction be most perfect, for concoction is contrarie to putrification. Howsoever it doth heere fall out by controuersie, the surest stay vppon the sicke patient is, when the disease is settled, the infection is peaceable: for then the medicine more certainly expelleth the cause.

And therefore beholde that all diseases, breake forth their malice, by depending vpon speciall seasons of the yeare: So that there is a double kind of offensive matter in all feuers, one which can neuer be corrected, and the other which by little and little settleth, and at length thereby expelled. And yet there be some most dangerous feuers, so alienated, and estranged in their natures, as neyther will ripen of themselves to be betterly deuoyded, nor yet be altered by any medicine, to become certaine.

These and such like feuers in their strong operations, are chiefly dominated by vomites in the superiour partes of the stomacke, or els by fauourable glitters not onely shall search many ingendred humours and corruptions, but cleareth, cleanseth and searcheth all the principal parts of nature: so that the troubled senses after many paynes, shall hereby be drawne to quietnesse and rest.

Therefore Galen most sapiently distinguisheth aswell vpon single as inflammative feuers, as of the plurisie and such like. Some most excellent writers verie much haue complayned of
times

*stuntit to give
editio in 1578*

medicin

times and seasons of the yeare as not sufficiently elucidat or set forth to the knowledge of men, after the needful maner of ages, for that severall nations and countries of the world, doe follow their seasons and times by the due course of the elementes, and after the proprietie of the sunne in byriling and downe setting, who giueth refreshing, growing, naturall moystnesse and ripening to all living thinges, according to the soyle and situation of all such groundes and places, vpon whome it giueth a shining comfort, be it either early, or late, short, or long. I finde by all good writers that Autum is the most dangerous and poisoned season of the yeare, vnder Europe, and moste complayned of, both for the indirect temperature thereof, as that especially the effectuall cause of all pestilence then, breaketh out, as also in that the strong heate of sommer is weakened, and transumpted vntill another yeare, and also because variable distemperance of warmth and colde then aboundeth in libertie of all corruption and rottennesse: for the cleare sunne, hauing consumed his naturall strength and mightie force vpon all living earthly thinges is vtterly weakened, not able to indure so strong a course anie longer, vntill a fresh direction be renewed from one degree to another.

autum

Whereas coldnesse and drynesse are in that season of the yeare coniuinct, so rottennesse and corruption, before intricated in anie part of man, presently breaketh forth: for as colde hath ouershadowed heate, so drynesse banquisheth moysture, for which cause both morning, noone, and euening, haue their sundrie operations in that season of the yeare.

Auycen sayth it must needes fall out that eyther sorts of feuers in those seasons moste readily shewe their furie. For colde and heate gelyed together in one substance of drynesse, maketh demonstration of elementall corruption, and therefore doe vnperfectly ryppen. And grosse humours also before settled, doe openly inflat within the poores of man: so that corruptions may not anie more bee couched, but breake forth in open rage. Hypocrates in his first booke of Aphorismes, sayth the approaching, assentings, and constitutions of diseases doe

D

shewe

Shewe both the passing away of the yeare, and a successe increase of diseases by interchangeable courses of times, as whether it be euery day, or euery other day, or by a more larger compasse, and space: For in the iudgement of Rasis, most dangerous diseases fall out, in these wauering seasons of the yeare, as when the body and the elementes are both corrupted together, presently without stay, are bewrayed in their own natures. For doe we not beholde these winter diseases, are searched in the bottome of their corruptions, by colde frostie weather, which were before infected with moist seasons, and heereby breake forth into quartan and tertian feuers, so that it is further to be considered, that these coniected diseases of winter immoderately in the spring time assaile the body, especially in those natures whose bodies are euermore incombred with fumaticke grosse-² nesse, their passage in their waynes is interdicted, their blood cannot with easie dissolution ascend and descend, doe by infection apprehend, cold consuming feuers: so also these and such like vaporous diseases: their blood being thorow a contagious spring time discoloured, tainted, and vnperfected, draweth and ingendreth a venomous nature vpon the liuer, and whose fortitude and vertue assimilatiue thereby diminished becommeth passive in it selfe, all which is most venomous to the vitall partes.

The vapours
of the spring
or winter sea-
son are ex-
hausted into
the elementes
& are scowred
and cleared
by a hote
sommer from
the elementes
into the body
of man, vnder
the corrupti-

Herein may be perceiued, that all contrarie interchanges of the yeare, doe approue and trie their inclinations of one season by another, and the rather for that all vnnaturall diseases grow and ingender by meanes eyther of sticking and vnseasonable groundes, or corrupt vapours in the ayre, infecting and weakening those bodies which are emptye and voyd of substance: or els it doth destroyeth the laudable generation of blood in grosse bodies: or els vniuersally infeeble and excoiates the bowels of all men, either by a perillous fluxe called Dissentia and such like, in the approaching of summer: or els by a secret Chylis in the dog dayes, vpon the liuer, stomacke, loonges, and giddinelle of the head.

And surely vpon the accidentes of these diseases, the patient is

is infected with venomous humours as aforesayd, as grossenes of blood impostumated in the liuer, the face disfigured, the arteries discoloured with yellow blacke humours, and the rather for that the gall spe weth and stayneth all the superiour partes of man.

on of the bodie, for one corruption entertaineth another.

Wherefore as these and such like diseases fall out by interchanges of seasons, as well from some accidentall influence in the distemperance of the elementes, as also in the corruption of the body it selfe: So such dangerous and fluxible diseases after the iudgement of Dyoscorides are best comforted, scowred and restored by potatiue vnguentes inwardly taken. Touching those singular feuers, are in their first beginning very remouable, and giue ease place to medicine: so if those feuers be not in their first onset oppressed, will waie sturdie and verie forcible ouer nature, for which cause the counsell of Hypocrates principally is herein to be followed. *Cum morbi inchoant, si quid mouendum, moue, cum consistunt, & vigent, melius est quietem habere*: When sicknesses and diseases doe begin, remoue them, before they take roote, but if the disease stand at a stay, for some good propertie in it selfe, it is farre better the patient take rest. And yet no suche prescription is of necessitie here set downe, but if the disease hasten to concoction, may the better be curable, and operative, both in medicine and nature, although oportunitie was omitted in the first beginning of the sickness.

Furthermore manie writers of this latter age approue this place of Hypocrates by the comparison of a botch, or some other preposterous outward sore, which doe congest and gather vpon the flesh vnder some vile and inordinat substance, is not to be cleared and cured from corruption, before it come to perfect estate, both of ripenesse and rottennesse. So these single diseases are not to be remoued in the first beginning of their infection, but in the beginning of their increase to concoction, so Hypocrates meaning is receiued of the best sort. And yet the best meanes is not denyed, but that euerie skillfull wise man, may in the excellencie of his knowledge, at the first entrance of the

single diseases, to cure.

infection, minister medicine, not onely for the easing & mittigating the rigour of the infection, but for a speedie performance of the same to concoction. It standeth farre otherwise in those inflammative and sharpe diseases of the plurisie and such like, whose accidentes is to be prevented and subdued in the first beginning, for if these furious diseases grow to perfection, they will be inmedicable and without remedie. For as there must be a perfect confection and medicine aptly framed to diminish the same, so there must be a thin reformed dyet, both because of thicknesse of hote steame, and the vnnaturall heat of the disease it selfe. And as these effectes must be wisely decerned, so these potative confections must be made meete, equall and apt to the same constitution.

As first regarding the grossenesse of the accidentes, and secondly to vnderstand more artificially by experience, from the varietie of excrementes, that is to say, by the signes eyther of some raw or concoct matter possessing some one part of the bodie, besides which, if there is one orderly progresse in the disease. As when the disease beginneth to settle, then the increase thereof finisheth: And when the perfection of the disease manifesteth in the highest degree, there is the disease in full estate: and when the accidentes are generall, there is the infection sharpest in nature: when the disease beginneth to giue ouer, and to loosed, then an vniuersall alienation sheweth the same: for that the vyne is not raw as in the beginning, groweth to substance, colour and verdour, the countenance thereof is scowred, cleered and perfected like a faire bright daye, after a strong and stormy tempest.

Next and lastly there followeth a disease, called *Dyspnea* so set forth by Auycen, most commonly doth breake forth in summer season about the iudiciall dayes, and gathereth strong vapours into the body about the brest, by reason of a displeasable winter or vnnaturall spring before: Or by reason of a great retent on in thicke bloud, inordinately congealed about the brest or heart of man. So that the passages of the inward parts are stopped by, that one member cannot haue vse and seruice of another.

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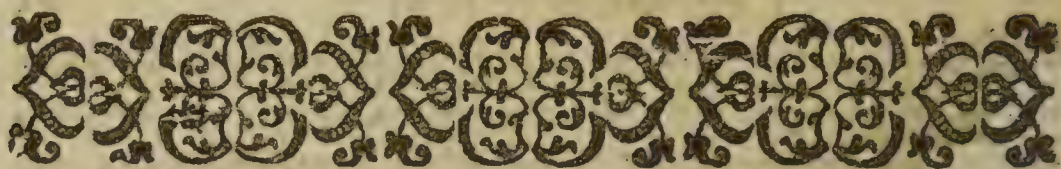
Dyspnea.
cough.

another, matched with a difficult extremitie of certaine drie knottes or knoores vpon the liuer, lightes and loonges: besides which all materiall substance is quite exhausted, for lacke of excellent and perfect moysture in that place.

These pectoral diseases are best knowne, for that there spitte is tough, thicke, bloudie, proceeding of blacke colour, reacheth deepe, draweth winde hardly, for their winde pipes are overcharged, as well with humozall substance, as that sometymes also, their loonges are utterly wasted. Euen as a hote fire causeth a pot to come ouer, so the boyling heate heereof inwardly chafeth these diseases, to become more extreme and fierce.

These diseases I say are best eased and resolved both by opening the nether partes by glisters, and comforted in the upper partes by cullicies of thyme substance, without addition of anie hote cause put therein. So that by the comforting of the one, and opening the passages of the nether partes in the other, the disease is dissundered and easily auoyded downward: it hath beene seldome seene, that verie fewe haue escaped this dangerous contagion.

Here might be placed sondrie other dangerous diseases, especiall feuers happening in mans bodie vpon contrarie and diseasonable operations of times: But these are sufficiently prescribed as a vniuersall admonition, with care to regard health from sicknesse in euerie seuerall constitution more exactlie then heerebefore.



WHAT IS TO BE DONE IN THE BE- ginning of euerie disease.



Our writers among many wholsome
disciplines and necessarie lawes de-
liuered out for the gouernment of
mans body, haue not omitted what
rules are best to be obserued in the
beginning of euerye hot disease and
sicknesse, that is with gentle and fa-
uourable medicine, mollifie the harde
excrements of the body, and not only

because nature is departed from due disposition, shall hereby the
better be restored, as also in that the stronge heat of sicknesse,
with thicknesse of blood hath stained the humours, as that all
moist passages dangerously are stopped vp. Therefore by this
molifieng, humours are thereby made more agitative, and the
pores to receiue such comfort, are redilie opened, so that both
bodie and nature yeeld together more flexible, and the stubborne-
nesse of the disease hereby is made more obedient.

Auycen called this mollesfaction the libertie of nature: Di-
oscorides saith, it is the messenger of health: And Galen saith,
it is the controller of sicknesse: Arnoldus de noua villa saith,
it is the glasse of true knowledge in sicknesse. This mollesfacti-
on is of most gentle qualitie, both in attracting of good digesti-
on, in retention of perfect substance and strength for the behoofe
of nature, and the superfluous humours thereof are more apparant: for the
causes of diseases are not onely hereby stirred to readinesse a-
gainst euacuation and expulsion, But the nature of the disease
it selfe wholly is discovered in the worke of medicine, and the
Physicians knowledge hereby made more luculent.

There are some which haue mistaken this kinde of mollesfa-
tion

not in the
beginning of
disease

objektive
in present

hot, whether the humours be quick or dead, and whether the operations be heauie or sharp: Whether choller hath a burning preheminance in the lunges or mouth of the stomach: or whether a dust choller haue kindeled an vnproper heat vpon the spleen.

The second obseruation is, when the disease consisteth & staierth in a proprietie, whether the humours haue passage and due course by the straight conduites of the bodye or no, or whether there be a quicke springing blood in the vaines, or whether the disease relinquisheth or retaineth nature.

The third obseruation in concoction is, to consider the pulses, whether they be hard or soft, hot or colde, moist or drie, and whether the humours haue perfect resolution or no. Surely without perfect regard of all these causes to be eyther direct or indirect in sicknesse, there is no intermedling with purgation, before concoction be perfectly comprehended: for if in sicknes there be no alteration, why should nature be vehemently vexed? As purging when the accidentes are most strong, doth nothing els but tyre and chase the disease, to war more powefull and cruell. And to purge when the disease consisteth, disquieteth both the disease, and the patient also being at rest: besides which, not onely disperseth, but venometh the disease to be in all the parts of the body vnperfect, so that neyther in the beginning, or the estate, medicine auaileth in the disease: but the surest passage for health & life, in al sicke patients is, that in the vttermost course of sicknesse purgation be placed: that is, when al putrified infections be gathered to a certaintie by concoction: notwithstanding there is an vniuersal iudgement pronounced of the best sort, that all such medicines which extenuate and diminish, eyther the extremity of the disease, or vnsettle other congeled humours therewith, are to practised, allowed and vsed, both in the beginning, and estate, so that the disease thereby may more swifely bee hastened and ripened to concoction: yet it is not herein so spoken, that so large a libertie is graunted, as to vse any purgation at all, except mollesfaction or extenuation, which only is permitted in strong accidentes, for styrring vp congested humours or prouoking bodies insoluble. And so long as the beginning

of e-

pulses.

f. p. purge by
concoction be
perfectly so

13

the p. purge

of euery disease continueth, so long these weake medicines may be perfectlie permitted, it cannot hold together that the sicknesse of one moneth hath equall beginning with the disease that hath continued but one weeke: and yet who dare be so bolde as to purge within the compasse thereof, before the signes of manifest concoction appeare?

Certainly if the beginning of the disease continue in one accidence sixe monethes, or a whole yeare, before concoction be gathered, yet there ought to be no troubling or molesting the body with purgative medicine, both because the disease is thereby perfected, and the course to concoction quite stopped vp. It is to be wished and counselled for all such to take heed and be hereby aduertised, which run at hazard with present purgation vpon all diseases: for the learned Physitian, which in iudiciall reading is before made to vnderstand the same, is neither to bee warned, counselled nor taught.

Lastlie, no practioner is abridged, either by medicine, or diet, or any, or all good indeauours to drawe such diseases to concoction, as a ready preparatiue for purgation, which is a singular and perfect way to health, agreeable to all the rules of Physicke. These thinges so highly considered, who dooth not maruell to behold some carelesse rude persons, who vnder the counterfeite shewe of Physitians, doo in the first beginning of diseases proffer three or foure draughtes of desperate physicke, with purgations, inchaunt the bodie of the sicke patient, not onely to innumerable inconueniences, but most commonly to death it selfe: These rather desire to behold the number of physicke cuppes standing vpon tables round about them, then the motion of nature in the diseased patient.

Heare may rightlie be vnderstood and perceived, that concoction ought to haue a most high superiortie in gathering & preferring the vniuersal corruption of the body on a heape, before purgation take place. But there is a consociety of very dangerous persons in this our age, whose custome and maner is, the very same instant and day, when they approach and drawe neere the sick patient, doo first prescribe minoration, doo the second day expect concoction, the third day eradication, the fourth

not to be
purged in
beginning

day a potion confortatiue: the custome hereof is doubtfull to be allowed, both because the disease is caried by so large a compasse without stay into many afflictions, looseth his stomach & grace, lieth dead in the body immouable, and euerie seuerall confection may haue hereby a seuerall operative nature to doo harne, in some fresh and contrarie propertie.

Auycen utterly disalloweth their practise herein. Howe much the preparing and seasoning of the body auailleth, for the perfect altering of the discale to concoction, whereby purgation may more naturallie and effectually doo the duetie of a trustie messenger, in perfourming the intent of the Physicion, the sicke patient shal euidentlie find the ease thereof, being released from such and so great continual dolours.

Galen, Hypocrates, Auycen, Dioscorides doe confound and consent with this vertuous and medicable indeuor, whereas these rude and corrupt practitioners in the firste instant and beginning of the infection, minister a strong purgation in offence of the whole constitution, is like as if a rotten fullsome channell were raked or stirred to the bottome, corrupteth the senses and infecteth the ayre in more poysoned putrification, so that many dangerous effectes insue thereby. The skillfull physicion dooth farre otherwise, that as the sweete fountaine water, or the pure celestiaall showers of raine, by litle and litle purge and purifie the fullsome sauitours and contagions of the earth, doo not onely keepe them vnder, whereby their fullsome sinelles breake not out, but also by litle and litle utterly taketh away both their intollerable forzing the ayre, as the corrupt stopping by, and poysoning, the comfortable and essentiall estate of mans health.

Here followeth an other diligent obseruation, that all bodies overtaken with any vniuersall malefaction, are not, besides the which, clear & free from other corruptions, as hauing ingendrement with black fleamie & yellowe choller, so that one of them are verie offensive to an other, and therefore ought they to be mundified and diminished, as two offensive causes inconuenientlie conioined in one disease. For if they bee not concocted and gathered to a mutuall certaintie, their grosse and
thicke

thicke matter being discovered and estranged, thinne and vncertaine breaketh into all the partes of the bodie. For A-uyccen sayth, thicke thinges are easily comprehended, and swiftly excluded, as evidently is perceiued in those diseases which happen in the breast: as whether their syttle bee thicke or thin, is scarce reached vpon, because the shortnes of breathing from the lungs preventing, must of necessitie retire back. Therefore when these partes cannot bee scoured by naturall action in the qualitie of the breath, must in these seasons of infection be concocted & seasoned together by medicine, so that the one with the other may be consurged out of the body. There is an other obseruation that choller of what nature soeuer it be, is not in his owne proprietie to be more stified, but drawne more thin and open, if the humour of the sicknesse bee thicke, but if the humour of the disease bee thinne, then both choller and fleame must into due concoction bee thickly gathered: and yet those bodies which be naturally flexible, are the easier emptied of those excrements against the difficult humours of such infections.

And my further desire is, that herewith bee set downe an other obseruation of naturall and vnaturall choller, which most vehemently aggrauateth the cause in sicknesse, as being mingled with grosse and thick fleame, burneth in it selfe, and inflameth the disease, for that the proprietie thereof cannot bee seperated therefrom. Also ther is choller which hath no issue, is of a red bloody condition, it is ingendred vpon the liuer, redlie conioined with those diseases which happen vnder some preposterous chylis. Furthermore, ther is a choller ingendred of euill meats, which not perfectlie digested, grossly gathereth into vaines, do lie open to all infectious sicknesse, altereth with the disease it selfe, and tergiuersateth from his owne proprietie.

There is an other choller, which resteth in the gall, or els conuerteth to wholsom blood, euerie disease by this choller is made more perfect and excellent, doeth comfort the body in health and doeth of his owne proprietie comfort the disease to concoction in all generall infections.

Furthermore in the beginning of euerie sicknesse you shall vnderstande whether there be any grosse choller adioyned

breast

*obseruation
of choller*

tergiuersateth

therewith by two speciall notes: the one, if the urine haue a
 verie thicke substance: and the other, if most vehement heate
 arise in the complexion. Surely, surely let this be an vniuersall
 doctrine, that all infections doo search and seeke after some
 excrementall superfluitie, to become of more higher corruption
 in their supreme dignitie and estate, As by hot choller the
 infection more vehemently rageth, as by melancholike thoughts
 the disease becommeth more grosse and heauie: by fleame, the
 disease becommeth more cankered, and yet naturall fleame
 conuerteth to nutrimentall substance, and many times of ve-
 rie propriety is a perfect medicine to withstand the assaults
 of all hard and extreame infections.

Thus to conclude, euen as the learned Physitian neuer ad-
 uentureth his Patient at hasard, so let all Practitioners by
 degrees, regard euery disease from the beginning, then by
 wisdom health is vniuersallie maintained not by hazard, as
 in the same artfull knowledge many grieuous diseases are re-
 couered from euill and venomous corruptions.

Next followeth to shewe what is to be done in the time of
 the increase, estate, decrease and falling away
 of euery sicknesse.



It now may be lawfull somewhat to
 take in hand a practise for purgation
 and yet no other wise to purge, then
 as concoction hath pceded, & giueth
 leaue vnto: For it is reason that na-
 ture be somewhat ruled and refo-
 med, wherby the tediousnesse of her
 burthen may be measurable perfo-
 med, and shaken off most lightly. The
 ancient fathers although they haue layed open all the counsels
 of Physicke verie largely, yet none of them doe consent, that it
 should be a lawfull action, at the same instant to purge, when
 the increase of the disease is powerfull, for then is it doubtfull
 whether nature hath resigned her motiue course: And there-
 fore

fore medicine ought to be stayed, untill nature returne againe in her owne proprietie to the better most. Some are in contrarie opinion doubtfull and uncertaine, whether nature haue an active motion in the increase of euery sicknesse: for if the physis be perfect and certaine, there is then disease languishing, and laborious: if not, then y^e disease is in some part discovered, so that the remnant more easily is perfourmed. By which meanes, it so cometh to passe, that there is a sodaine alteration and change of nature to a more better & excellent hope: for in all such like diseases, nature is approued in her highest substance, whether she be able to endure or no.

And when there is a substantiall dissolution of the disease in the behouie of nature, the same is easily known and perceived, either by urine, or ordour, or the temperature of the body. And yet in all sharpe sicknesses the same is no consequent discovery. But it cannot be denied in those sicknesses which haue length and continuance, that if nature perfectly be descryed to be strong, powerfull, and replenished with liuel hood, then the sickness hath free passage and euident approachment to full increase, and therewithall manie times, the bodie purgeth, and flureth off her owne free proprietie, so that the motion of nature is greatly therein reuealed: and surely the phisitian is cleared from any excelsse danger, that may issue thereof, so neyther is hee partaker of any good perfection that cometh thereby. For in all diseases there are good and euill workes in the proprietie of nature, and withall, there ought to be most high consideration in the studie and indouour of the phisitian, for the restauration both of nature and health together. Whereas in sharpe diseases the phisitian doth euacuate the principall partes of the disease by medicine: so nature ought to be fauoured, and maintained in perfect substance, for if she be not in potentiall estate, shee presently decayeth and falleth away aswell thorowe the sharpnesse of the medicine, as the painefulnesse of the disease. For where nature performeth her strength, there she not onely preheminently banquisheth the disease, but expelleth and chalet the infection thereof quite away: so that these operations of nature are accustomed about

Aug 118.

*nature must
be fauored*

hastly to poure forth their gracious fruites in the conseruation and consolation of bodily strength, and are most certainly tried, when the disease consisteth or stayeth: as if it were in the tyme of health, if the phisician doe at anie time feare the decay of nature, he ought by artificiall skill, practise, not onely to fortifie the naturall course of the bodie, but therewithall searche the nature of the disease. Notwithstanding the phisician is forbidden to intermeddle with the works of nature, when she of her owne proprietie, hath anie mouing towardes health: but surely in dangerous sicknesse if nature so metimes ouerexquisitely purgeth of her owne proprietie, then take heede that neyther the fluxe exceede, nor yet concoction ouerrun the perfect course and wayfare to health: Remembryng the olde saying, *Quum fluxus excedat, mors intrat, vita recedit*. The phisician ought to surpass the disease both in wiledome, experience, and high counsell with naturall causes, both in releasing the languishing compunction of infection, as to gather all crud and raw causes together, whilst the disease hath a tyme of increase, and to profer a practise by some meete framed medicine, to ripen the disease, except the disease consist and stand at a stay. And in ministring of purgatiue medicines there must be called to remembrance whether nature haue ready strength and full power, to perfoyme a limited due in purgation or no. And heede must be further regarded whether nature be overcharged with the foraine estate of the disease not then to be troubled or drayne to worsler inconueniences, by vnseasonable medicines.

Auycen sayth euery disease is both powerfull and waue- ring when it decreaseth: but when it consisteth, is more certaine and better stayed, and then most easily ouercome by nature and medicine, for which cause not onely crud and rawe matter, but also dured and seled matter is then principallie expelled.

And yet many approued writers affirme that the greatnesse of accidents are to be appeased by the phisicians skill, and not permitted to straggle out, except equally measured to concurre one with another in the motion of nature. And it is

most inconuenient at the same time to prouoke the accidentis with any heauie or sturdie medicine, which neyther the disease nor nature can then brooke.

Cornelius Celsus verie precisely standeth vpon the words of Hipocrates, *Si quid mouendum videtur in principio, moue.* Who understandeth that the increase of the sicknesse, is a part of the beginning. Ierimias Thruerius a learned writer saith, that if any act hath beene ouerpasse in the increase of those sicknesse which haue bene more prouok, then easfull, may be more strickly regarded in their full and perfect estate, not because it was an error, or neglected, but because the increase of the disease required no such thing, untill there were a full ripenesse in the disease accomplished. Galen writing to Glawco in his booke *de arte curatua* seemeth to interdict every medicine, before the estate: especially where crud matter possesseth it selfe. And cast aside, saith Galen, all solutiue and hote medicines: and whosoever proffereth any medicines at all in such diseases, whic hare stuffed with crud, raw and stumpy substance, before some ease and releasement in the disease be finished, shall bring double dangers vpon the disease. For being before single and of one propertie, thereby both the disease and nature are altered vnder double grieffe, as well of great inflammation, as opilation, whereby the excrementes, lose the due disposition, and the blood corrupted, and the arteris wherein the spirite of life walketh, are exposed to innumerable dangers.

Now as you doe vnderstand, what is to perfected in such diseases containd vnder crud and rawe matter conuining to their estate: So there must be a like caution taken, in these sharpe diseases happening vnder some euill and dangerous chylis, not to interdeale therewith by fluxing, before the disease, with all inconueniences thereto appertaining be fully settled.

There is a certaine grosse and vnperfect substance so settled in the propertie of these and such like feuers, as if they doe aspire to a high strength and estate, are vnable to be vanquished and driuen away, both because nature is weake and feeble, as also for that the medicine hath no direct operation.

upon the
run & fly
not

The Arteries
are mixt with
bloud, and
like to the
vaynes.

Corpus
de febre

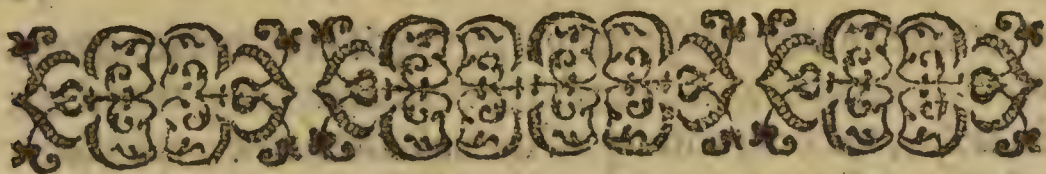
Be it assuredly knowne that where nature is more weaker then the disease, and therewithall the propertie of medicine lothsome to the disease, is a plaine indication of death: and although nature may herein, for a time be succoured, yet can neuer be recovered.

The ignorance of manie are greatly to be lamented, who after nature is ouerthrowne, seeke a life in the middelt of death: therefore Galen in his 29. Aphorism of his second booke, denounceth safegard to all suche, which in the time of long sicknesses are prospered with nature. And although medicine is such a general thing as may be framed to serue in euery degree of sicknesse with vertue, measure and time: yet whosoever, eyther by vnequall vertue, vnequall measure, and vnseasonable time, reacheth into anye such disease, when nature is before decayed and oppressed, is to be aduised in a damnable estate for the death of that person.

Then let the Physitian thorowly consider both bodily constitution, and the course of the disease, before he attempteth any thing: for by rash enterprise, the course and motion of nature may be prevented, and the disease offended.

Surely when nature neither moueth, nor imouateth, there is no enterdealing with medicine for euacuation: as whether it be by potative electuarie, pilles, or otherwise, all is vaine and therein vtterly to be refused, for rest and quietnesse in those diseases most preuaileth.

Then lastlie whosoever neglecteth these wholsome rules, and without obseruation runneth at hazard, not onely vainly magnifieth himselfe among the rude and ignorant sort, but thorow their unskillfulnes either doe they dull and blunt the disease or els cherish and continue the danger of the same: for by such rude persons, nature is both spoiled & troubled, the worthy knowledge of physicke flandered, the deserts of the worthier sort derogated, and the publike estate of the people offended.



Here next followeth howe meate ought to be increased or taken avway, according as the times of sicknesses require.



Nowe remaineth to search out not onely the nature of sicknesses, but in what seasons diseases are moſte perillous and apt in offence of bodily health, and alſo how meate ought to be increased, withdrawn, or quite taken away, the which part is moſt hardeſt of all: for neither olde writers haue clearly and purely expreſſed it, neyther yet newe writers ſufficiently reveale the darkneſſe and obſcuritie thereof. Yet that auncient Hypocrates in his firſt of the Aphorisms bouchſafeth to giue aduertisement, that when diseases both be-
 ginne, increaſe and come to eſtate, full meates are to be abſtracted, and thinne dyets moſt chieſly commended, untill both nature and the diſeaſe be well pleaſed with the thinnest of all. For it is a manifeſt rule, that there belongeth to euery degree of ſickneſſe a due ordinance: that is, when meate is quite taken away, ſome great practiſe is to be expected and accompliſhed by medicine, which then, and thereby, muſt worke moſt effectually and ſoundly.

Yet Galen on the contrarie doth ſeeme to command the patient in time of ſickneſſe to proceede from a barraine and barren fruitfull dyet, to a ſatiablen, vberious, and complet dyet, which of the writers in this latter age is vnderſtoode, that after great emptineſſe, nature is greedy to recouer her former perfection. All which muſt be done with ſuch diſcretion as that meate and meaſure concurre vpon the eſtate of the diſeaſe: But in theſe inflammatory diſeaſes of the ſides, liver, loonges, or ſuch like, all nourishment in the beginning of ſuch diſeaſes is denyed and

Beginne Dyets

quite taken away: Especially if the spittle be clammy, glutinous, or deuoyded out with thicke bloud, then except the disease be loosed, eyther by cutting off the basilicke wayne, or by some other skilfull attraction, the patient is throwne headlong vpon death. If or although some vse ptisans, made of croziated and vnhulked barly to be dronke, in mitigation of such extreame furious diseases, yet all nourishment plainely is denied, before some thing in so dangerous a case be perfected.

There is a farther counsell to be here in extended, that if the patient be desirous of sustenance, or some supping, and will not therefrom be refrayned: then shall be ministred vnto him some slender foode in verie small quantitie, as is neyther operative, nor nourishable, both because of the dyinesse and distemperature of the body.

Many very good writers agree and consent that fountaine water, & sharpe vinegar, not sophisticall, but seasoned from the naturall grape, aromatized with honny, is of scowring proper-
 tie, if it be well boyled together, and dronke next the heart mor-
 ning and euening: also it is a most wholesome oximell to muni-
 difie fleame in the stomacke, gently penetrateth congested
 bloud in the sides, both quench and appease the furie of flam-
 matue feuers, and sharpeneth the stomacke, therein shall be
 found most present helpes, in so hard dangers. Next it is good
 to vnderstand how the patient profiteth or disprofiteth by these
 significatiue markes as followe. That is, when the increase of
 the sicknesse prospereth towards health, the concoction there-
 with prospereth also to a full estate, as appeareth by the mouth
 waxing moyst, or else reaching vp from the loonges some con-
 coct matter of ripe qualitie to be easily deliuered forth in full
 quantitie: For the more aboundant those excrements be purged
 out, so much the rather the stomacke is framed, and sharpened
 fit for foode and sustenance. Then it behoueth to yeeld the body
 some slender reliefe, so that continually it be limited within in-
 dication. For as euery disease is rather qualified vnder a bar-
 raine dyet in the beginning: so a small and thynne dyet is con-
 mended in the increase of euery sicknesse.

Surely a thynne dyet is best approued in the opinion of A-

uycen

Forowinge
medicin

III 3

An oximell is
pure to muni-
difie the sto-
mcke in
sicknesse,

medicines

uycen : that is, when the disease consisteth and stayeth in one course towardes health : But if the disease in forcible assault runneth forward without stay, then all dyets are subtracted, untill the nature of the disease appeare more open and perfect. For the bodie hauing escaped these and such like perils of sickness, is like a wayfaring man hauing passed a tedious and hard journey, through long fasting, and much labour, desirith foode: So these bodies ouerpasing and meuenting variable hazardes by fatigable wrestling, and painefull induring both the beginning, increase with the estate and perfection of the disease, are like a strong captaine, after conquest and victorie, desirith quietnesse, rest, meate, and sustinance. And yet many of these diseases, recovered both by good ordinance of medicine, and wholesome foode, haue returned backe to their olde dangers, and not staied their course before death. All which falleth out, both because there was some disordered surfet before health settled in perfection, and the disease not quite rooted out.

Auycen saith, that if the bodye fall into present misgouernance, after that it hath bene recovered from sharpe sicknesses, especially inflammative diseases, and before nature be restored to her prestat and potentiall estate and dignitie, death without commiseration insulteth ouer life. And therefore he aduisech all men vniuersally to settle nature, to sharpen the stomacke, to shut the pores, and to entertaine sleepe and quiet rest, after sickness, before they expose their body to any hard practise. Now these perfect canons, holden by generall consent haue confounded and ouerthrowne the controuersies of new writers, and retired vnto their ancient and former separation of diseases, and secretly therewithall holde backe, and inwardly contayne their knowledge and counsell, touching simple diseases, As though no such thing appertaine vnto them : But largely comprehend the estate of these inflammative feuers in eyther of their natures vnder one generall method for remedie to eyther of them: so that these diseases haue diuers natures and operations, aswel in their accidentes as in their concoction. And many times it so falleth out, that medicine altereth and settleth them, not onely to concoction, but also to be of an nature : whereas before they

were in their accidentes, variable, and diuers in their course and propertie. Touching the difference of these simple and compounded feuers, I cannot finde no direct agreement, betweene Hypocrates in his book, *de ratione victus*, & other writers, but Hypocrates and Leonard Fuchsin, doe consent, and with a true report sound out, that all diseases happening in the spring, ought to be vnder a moderate dyet in their beginning, because nature is then most occupied in digesting raw flegmaticke humours congealed the winter before, and by the naturall ascending of blood, painefully diuerteth from common course. And also the bodie which is replenished with humours, is in the spring season more troubled, then anie other time.

But touching those diseases which fall out in Sommer, thinn dyet is then most meetest: for that both naturall and unnaturall heate, excede moistnesse, and those diseases which then happen, are most aptest to inflame.

But all those diseases which happen in Autumne, meate is measured according to the disease: for no perfect dyet (sayth Fuchsin) can be prescribed, for that diseases are then of diuers properties and contagions, And therefore to be measured according to the phisicians skill, knowledge and discretion. So also suche diseases which fall out in winter, are furthered or hindered according to the seasonableness, or unseasonableness of the time. For moyst foggy winters ingender corrupt diseases in the body to the uttermost: And naturall whether of frosts and snowe approue and search the body eyther to great welfare of much health, or els to speedie death: therefore Fuchsin sayth, diseases in thinn bodies are then guided with restorative dyets, for oftentimes such bodies are in those seasons apt to be consumed and utterly wasted, both because the naturall blood is departed in the deepest vaynes, and strong bodies in winter seasons subiect to sicknesse are best pleased and approued with meane stipticall and sauorie dyets. If in these bodies both medicine and dyet by present remedie haue not a positive operation to conserue a strong estate in nature, Forthwith nature perisheth. For as they are not able to indure the pinching cold outward, so their fleshie fogguines cannot inwardly suffer

Frost & cold
purifieth the
vaynes and
sinewes for
the blood
ascending in
the spring
season.

for want of perfect and pure blood: so that no outward shelter,
nor inward nourishment counteruaileth to recouer health in the.

Let vs returne to the substance of our purpose, for the sear-
ching out the best diet in al diseases, either simple or compound.
Galen in the first of the Aphorisms, the seuenteenth Comment
wisheth a thin and sharpe diet to be established in all sharpe dis-
eases, both because the body is infected with most greatest
fleumes, and because inflammations doo therein most abound.

a Hyeme Vnde
in Rango Vnde

One Hugh Senensis a learned man, disputeth that thin di-
ets are meekest in the beginning of sharpe sicknesses, both be-
cause strength is in full propertie vnderaid, and the materiall
substance of the disease ouer rebellious, and thereby without stay
easily subdueth the body.

Hypocrates generallie and deeply speaketh of all feauers,
eithr simple or compound: that first the disease is vnsettled, and
vncertainly roueth in the bodye: and next, for that it dooch a-
bound with paynfull trauels, difficultlie wastleth, skymissheth
and trauelseth, either to settle and possesse some one part of the
body, or after the spirituall partes possessed, inuadeth all the
partes of the body to destruction.

Babon

Herein is it manifestly prooued, that in the beginning of dis-
eases nature hath no need of such nourishments: for if appetite
were greedy and desirous thereof, yet not able to beare that
which is wished and longed vpon. For whosoauer infarceth
and inforceth nature in the first entrance of euerie such sickness,
both cherisheth the disease, weakeneth and deuoyleth nature.

Galen in his first booke *de arte curatua*, writing to Glaw-
co, in his chapter *de cura februm continuarum*, saith, that if
continuall feauers consist in one estate, & the body very weake
are best ruled vnder an exquisite and sharpe diet, if strength and
age agree therewith: but if the disease exceed beyond that ly-
mittation, is then to be understaid with a plenarie & stronger
food, so the same be apt to constitution.

Auycen saith, when the estate is perfected in the disease,
let the diet be more plentifull, or other wise, let the diet be aug-
mented, or diminished as the disease increaseth or vanisheth a-
way. So also this is a generall agreement among all the aui-
tiens

cient Fathers, for the regiment of mans health, having put forth an vniuersall edict, that in all medicine mortalities, thin diets are most pertinent, for medicine to work upon, because their accidentes are infectious and of indurible substance, and especially so long as these infections in their accidents are conioyned to the beginning: otherwise if the increase of the disease prosper and proceede to be perfected and settled to some verie likely estate, they ought to be solicited more at large, either by curative medicine, or diet, untill the vsurped properties be expelled: after which, the body is to be enlarged to a full diet until nature be renewed, restored, and recovered in full strength.

These rules and reasons proceede from men of great countenance, of sound and byright iudgement, repugning the wrongfull and erroneous interpretations and opinions of certaine newe writers, who hauing set open their shoppe of counterfeite practises in defrauding the good constitutions of health in mans body, who in the beginning of simple feuers in place of a gracill and thin diet, haue constituted and put in place a free and bountifull diet.

Secondly in simple feuers, when the disease increaseth, doo prefer a thin diet in steed of a compleat diet.

And thirdlye, they doo in the estate of compound and inflammatory feuers magnifie a full diet, in steede and place of a thin and peaceable diet. Surely Hypocrates somewhat bendeth to the second controuersie, that in the increase of al simple feuers, a competent diet is most meetest, so that if the disease doo proceede in the increase, or forsheweth any similitie end, either by ripenesse to cease, or els take safe degrees to estate: Then the Physitian hath full power ouer the disease, eyther to recover health, or els to stay the patient from large and strong sustenance.

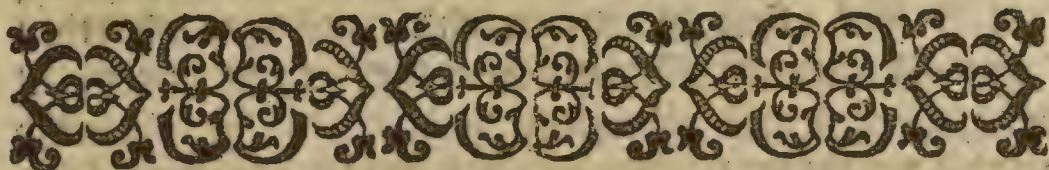
Petrus Brissotus and Lionicius doo say, if in the estate of simple feuers, sustenance bee denied to the patient because of the strength of the disease, then what ieopardie are those patientes put into in their time of estate, when inflammations and accidentes together yeeld no place to rest, their bodies beeing strengthened with nutrimentall sustenance, doo continue the disease

ease most cruell, fierce, dangerous and outragious, vnto the approachment of death.

Hereby all patientes may perceiue, that all diseases within the knowledge and helpe of man, are vnder lawes and ordinances: Therefore whosoever shall either violate or mistake these lawes and ordinances, offendeth both the sicke patient and his owne conscience.

And furthermore, if the sicke Patient will not bee ordered, but rebell against this wholesome gouernment, preferring both his owne wilfull minde and reason before the sounde and perfect counsell of the Physitian,

Let him be aduised guiltie of his
owne death and destru-
ction,



The first Booke of the Temperamentes.



An Element is the least part of euery proper thing compounded and vnited into one substance, perfourmeth not the least, but the innixt parcels of the same thinges to bee made a perfect element, and equally to place those smallest things to be tempered with the highest, as that (not in any behalf) any one of them be innixt from an other. It is an high vnderstanding: wherefore we ought to deuide the least portion of euery tempered bodie as followeth. That is, there ought to be in number foure elementes, neither ought there to be more or lesse: and yet can there

be but one element alone, for that with an unreprouceable qualitie all things returne to destruction: neither can there bee two elements, as fire and ayre, because all interiour things woulde presently be consumed with their consumed strength of heat. Then may it be imagined, that nature might haue framed fire and water to beare their seuerall course alone, both because they doo in variablenesse differ one from another, or that they might seeme more durable in their course aboue the rest.

The third element is the ayre, which nature hath so placed between the rest, as that moistnesse is iouined to water, and heat to fire: neither do these three elements suffice, except there be a fourth element conioyned herewith: that is say, the earth, not on ly because it is the seat and habitation of men in this world, but also and much rather being commixed with water, dooth by her coldnes, temper the other two elements: therefore nature most decently hath bound, not one, nor two, nor three, but four elements, and that with a straight and agreeable concord, as when they were disordered and dissociated from their equall places: As when the earth was downward, the water and the ayre in the middle, and the fire upward, although there are not onely some philosophers, but verie Christians which haue practised to discover for the knowledge of man, a certain dark, thicke, and shadowed fire, about the point & centre of the earth by a direct light gleaming and irradiating from the starres. The which fire is bestall & pure, not elementarie. Herein if we consider that both the earth and the water doo not onely entertaine the same fire, but the ayre interiected, forthwith followeth the same: euen as there is a coniunction of the earth to the ayre, so is the water placed betweene both of them otherwise the ayre should wholly remaine moyst, being placed between two drie elements.

Galen and other graue Philosophers doe seem otherwise to thinke, who on their behalfe call the water most moyst, and is so adiuaged in the absolute power of nature, for by touching the same is perfectly beuzaied: whereas the ayre is not comprehended at all by touching, therefore the ayre is more moyst: yet because water is of more rounder and compact substance, then of an intentiue qualitie, some philosophers report water is more

Which is taken as an error.

more moist then ayre: otherwise how should yse more coole then water: and yet not more colder.

Galen affirmeth water to be most moist, for that it is cleare, and no drynesse is contained within the substance thereof. By this reason no simple medicine can shewe in his uttermost nature to be either hot, colde, moist, or drie in the highest degree, in respect of equall temperature from contrary placing, therefore this reason most prospereth and prooueth in mixt bodies: and although the ayre were clearely hot, yet not in the highest degree: So likewise if water were clearely moist, yet not in the highest degree, for it is repugnant in the reasonable vnderstanding of elements, that there should be two qualities, or els none at all obtained in the highest degree: for if ayre hath not moistnesse, it should then unnaturally exceede in the uttermost place, which is against the nature and order of the elements.

And furthermore, it is greatly to be marueyled, that certain new Philosophers with some counterfeited weake reasons, blaste abroad in the world, that water is more moist then ayre, which cannot holde: for then the elements should fall out in contrarie order, which otherwise haue an equall constitution in the rest of the bodies one after an other, although they bee of difframed conditions and qualities: or els we may iudge of mans bodie to haue more earth and water, little ayre and lesse fire, whereas it is in holie writing farre otherwise declared, that man was not fashioned, neither of ayre, water, nor fire, but of the earth, shewing that earth & water are imperious & ruling elements.

This element as a heauie substance doth beare great sway in the constitution of man, for that heat and drynesse are of more lighter matter: Then doeth it stande by naturall reason, that heat among other qualities is active, and as the qualitie thereof is most plaine, so the least portion thereof is in man: for which cause these two outward bodies colde and heat, may bee perceyued, and that coldnes is tempered by heat, and heat delaid by cold, drynes by moistnesse, and moistnesse by drynesse, that one of them should haue equall seruice by an other: so there is also a motiue cause of coldnesse and drynesse thorow the sinewes, so also there is coldnes and moistnes in the braine, where the con-

reit and sence be ginneth their place. The hart is the instrument of life, the liuer the instrument of blood, the which of necessity are hot and moist: and so from thencefoorth there are certaine instruments of necessitie, some cold, some hot, some moist, and some drie: if any one of them at any time do bend or wryth aside from their iust temperature, their actiue qualitie must be disu-
red and fall away therewith, for that the instrument which lea-
deth the same, is decayed. Therefore the bodye of necessitie is to possesse and enioy a perfect estate in his members, in seruice of all the offices appertaining thereunto.

And the rather because all bodies haue a coniunction of the foure elementes, otherwise choller which is hot, drie, and colde, cannot serue the body in perfect nature and operation, for that immoderat choller corrupteth the whole body.

And furthermore, as the foure humours are seperated one from another, in seuerall estates and constitutions, so such mem-
bers which are insigned vnder any one of these humors, are com-
moderated one by an other, vntill there be a iudicial temperance
raigning ouer all the wholl members. for although any such in-
strument were of necessitie cold, yet it is not conuenient so to be
in the highest degree, for that certaine innixt elementes doe
want the temperance of the second qualitie. Now if successiue-
ly these instruments were by this means most righteous and e-
quall, they ought not to be tempered on some one behalfe, but
on euery behalfe: for no instrument can bee meete, whereas if
any part thereof be vnnieete. And for this cause it is not onely a
seemely sight, that these elementes after their greatest portions,
should be grossly mingled in a myxt body, but that in the whole
they become perfectly vniued, and that there be no want in any
part thereof.

Therefore as diuers elementes are so mixed in one body, as
that there is a ful seruice of al the members one to another. So
was it righteous, that there should be a whole perfect coniun-
ction in the iust commoderation of all other instrumentes: for if
all and euery part were not equally moderated, one part wold
decay and fall away from another, for is not the body conser-
ued and satisfied by the said elementes from hunger and thirst,
which

which otherwise would in al the partes thereof languish and fall away: therefore man is nourished of the foure elements, in that the heat of the sunne is commixed with the earth, and the water and ayre commixed, are of generable nature, producing sustenance, agreeing with all natures indumentes.

And furthermore consider, that whosoever drinketh wine for colourell of stomack, dooth not poure or infuse fire into his body: although the moistnesse of water is tempered with a fiery element to frame a perfect body, not in outward action, but by the pure power of heat.

This verily proueth that one element is fashioned with another, so that all the elementes are of equall power and propertie one with another. Otherwise if man were framed of one element, he were impassible, and without suffering: Or if there were such a dissimilitude in the elementes, as that not one of them could be drawne in agreement with the other, but still continue a contrarietie, then all palliue actions were disproporiated and vyperfectly disequalled. Euen as there is manifestly shewed forth all necessarie causes to the construction of euery one body: So these elementes all in all, are commixed without separation, following vpon the immixtion of humours in mans body, vnto which euerie liuing man is subiect and bound vnto by natures ordinance. And there are some which wallowing in their owne wils doe affirme, that bloud is nothing els, but a certaine confounded humour, extracted out of three humours: although the same is vtterly false. Yet may it manifestly proue a great varietie in the permixtion of elements. Therefore if it be possible that foure humours are confounded within themselves, and yet their formes kept together vndiffracted, or that one forme or fashion appeareth for them all: then surely these elementes are aswell commixed in these humours, as wholly perfected thorow the body it selfe: that although their formes were eyther disfigured, or in some part abstracted, yet there qualities are vndefaced. Otherwise the reason and measure of mixture should perishe together both in forme and qualtie, touching corporall formes as they are neuer taken from their substance. So not the forme, but the qua-

Wine is a bountifull element, ordained to none perfect properties.

Maners doe follow the humour of bloud.

The difficul-
tise of the
one is eased
by the per-
fection of the
other in the
course of the
way nee.

tie hath increased by the mutuall actions of the forme and qualities together. It is therefore most difficult to withdrawe nature and qualitie, from these most excellent temperatures, which of the ancient Philosophers are called complexions, possessing diuers partes of man, as colnesse and drynesse in the bones, and hote and moist in many other parts of the body. So the rather may it be perceiued, that all cold things in mans complexion are overcome with hote and moist temperatures, nourishing blood in euery man to be perfected after naturall inclination. Therefore hee hath finished a good and perfect worke, which can vprightly discerne a perfect temperature in the estate and constitution of all men.

The Phisitian is largely to distinguish bypon the naturall complexion of all men, for it is his part and dutie to compare man with man, and all men to be vnder some one temperance. And yet there are many differences to be found vnder these temperatures.

Galen sheweth by experience of some men which are over-
troubled with fleame, that although some part be taken away,
and not in all, yet the superfluous humour that remaineth, is
made more moist, and the easier digested and resolved. A-
uycen sayth those thinges which be over moist are tempered
by drynesse: then there ought to be an accidentall heate indiffe-
rently and equally compounded with humiditie: but yet the in-
temperance of heate and drynesse is an vnequall commix-
ture. For Galen sayth that the decay of complexions are vpon
superabundant qualities one with another, which is the over-
throwe of nature, and bringeth death.

Leonard Fuchsin sayth, if the seasons of the ycare should be
compared according to their temperatures, the spring season
is most wholesome and temperat, because it is hote & moist,
if that by straunge exhaltations it be not exrupted. And Au-
tume season (sayth hee) is moste intemperat, for that it is colde
and drie.

A moist
spring signifi-
eth a hote
following.

Galen sayth otherwise, that if the spring be compared or
coniointed with an vnaturall sommer following, shalbe then
cold and moist, because of the strong exhaltations of heate fol-
lowing

following thereupon. And on the contrary, if it be compared or
comoynd with the vnnaturalnesse of winter, it is hote & drie,
because of the elementes were disframed with heate, by an ex-
creame and vnnaturall course in the elementes the season be-
fore. Surely Dyoscorides very vprightly toucheth the mark,
that the temperature of the spring time ought to be regarded
and marked of naturall and vnnaturall properties in it selfe,
and not by the comparison of another season.

Arnoldus de noua villa affirmeth, that the spring season is
found neither hote nor moist, but temperate: so that neither su-
perfluous moistnesse nor exceeding drynesse doo abound: for
the Spring indifferently seasoneth all thinges.

Ieremias Thriuerius saith, that Springe hath no perfect
temperance, thorow which, eyther the winter before, or the
sommer after haue lost their temperance in the heate of the
earth: when as the vaines and sweet fountaines of the earth
are decayed, hauing not onely lost their naturall progressions,
but thorow strange exhalations the aire is distempered and
becommeth grosse, loathsome, and furious in all open corrup-
tions.

So on the contrarie, al the partes of the earth may bee inra-
ged with hot drynesse, for that the elementes exceedingly lie de-
lucke the ioyce of the earth, drawing in all filthye corruptions,
which infester in the highest degree: seeing the spring time is
then of propertie and nature most comfortable, and that in all
naturall and wholsome temperance, doth neuer bring forth sick-
nes, except by some former corruption, which hath forestalled
the sweete refreshing ioy thereof.

It is good to consider then the temperances of the yeare,
how they doo agree with the complexions of men, both for the
conseruation of health, and the auoiding of sicknesse: for collick
persons doe best take comfort and ioy in themselves in winter;
for the heat of their complexions is best delayed and tempered
with the moistnesse of that season: Flegmaticke persons do liue
more safer in sommer, then in the spring time, for this tempera-
ture chiefly agree with their complexions: so may wee not for-
get that women doe liue in greater ioyce of nature and more
whole

wholsome in Sommer, then either in winter, or spring season; and Hypocrates dooth simply graunt that women are both in the spring and sommer season most prone, and then principally esteemed with men, yet Rasis sayth, that cholericke women both in winter & spring season are excessively stirred by with natures inclinations, and then most of al possessed inwardly with great heate and very apt to digestion, and therefore their naturall courses and prouocations are then most apt and plentifull.

Arnoldus de noua villa affirmeth, that there are superfluous humours, which of their owne malicious propertie, redilie are prepared to infect the flemmaticke woman, and are open to many other humaturall accidents, and yet sometimes by a fauorable propertie of nature doe release themselves: Therefore Theophrastus Paracelsus saith, that if those accidentes did not performe great works of natures inclinations of moistnesse and heat, in the change and alteration of the moone, A woman were then colde and drie in the perfection of death. But yet those bodies which are of their owne propertie both temperate and long during in the perfectest constitution of a womans body, is hot and drie.

Now furthermore, it were a very good and special doctrine, somewhat most largely to discouer the properties and variable conditions of Autume; and the rather for that many haue sayled in the true explication thereof. Some affirme that season to be hot and drie: other some say it is cold and drie: and some other some say, that the qualities and disposition of this season dependeth vpon daies, weekes, and monethes, and the diuersities thereof, happen not like as other times and seasons, as cold in the noone time, and hot in the morning and euening, al which ouerpasseth the right and equall proportion of temperance.

Cornelius Celsus saith, that in Autume there is a contrary motion of the Elementes in all superiour causes; so in these inferiour causes there is also a changeablenesse in all things: as from moistnesse and greenesse, to ripenesse and rottennesse; thow which distemperance many thinges doe drawe strange vapours of the aire into their qualitie, whereby many infections doe corrupt and take holde of the body, in generating variable

able diseases. Besides which there is a contrarie motion of the
elementes corrupt y routing abroad in those seasons: Not one-
ly because heate and moysture are continued in the variable
partes of the elementes, but also for that there is no certaine
nor constant induction of the weather for health and wholesom-
nesse, to comfort mans body withall. For first the planets are
in their courses utterly distained one from an other, so the
sunne bypon the nightlie and north passage, freeth upon the
circle, deviding the halfe sphere called horizon, as also hauing
entered vpon a contrary point of Aries, in the morning
of those seasons to be hote, moyst, and soulerie. And after the
dissolution of this ouerraging heate, the north groweth to a
most extreame vapour of colde about the noone season. This
may easily be gathered hereof, that the opposite points of the
north and the south, hauing strangely and diuersly altered both
their properties and courses, the inferiour causes are so por-
tioned in a corrupt degree, as that ouerraging pestilences are
in kindled in such like seasons, and there shalbe perceived great
lightes and furious flames of heate arise in those partes of
the north, all which foresheweth excessive gluttes in the unsea-
sonable aboundance of raine the winter following.

high and fumes in
the north

Some new writers perswade the worlde that mans body is
ouerweakened by those seasons: aswell because of the unmatu-
rall distemperance, as also for that the vygent heate of bloud
not onely descendeth, but eyther thereby decayeth, waxeth thin,
or corrupteth in vnordered bodies.

It is a most high contemplation in the hearbes and plantes
of the earth, whose fortitude and power is in the coldeste and
driest of this Autumne greatly diminished and fallen away, so
also subiect to putrefaction and corruption therewith. For the
generation of humours which were cleerely nourished by the
purenesse of the spring season, are nowe utterly supplid, ei-
ther by euacuation, corruption, or putrefaction.

and fumes

Auycen sayth, that Autumne is like a woman which when
the time is come cannot conceale her traueil, so Autumne cannot
be couered or hid, which tryeth and approueth mans body, whe-
ther that it be with diseases infected, or no: which may be also
perfectly

Autumne is like a woman
which cannot

perfectly vnderstoode, that Autumne beeing variable and vnseasonable, produceth variable corruptions: for where there is alteration, there is innouation, where innouation is, there is confusion, because there was before a generall corruption in al the partes of man: For in that season the vnperfect man is infected, euill humours discovered, the sound and perfect man in danger to be vnperfected. And yet it is a most high iudgement holden by Hypocrates, who affirmeth that those countries which are so indangered by the distemperature of Autumne doe drawe dangers from other countries, thowoe which they are the more perfectly purged, especially Barbary, Ethiopia and Numidia vnder the African poynt.

Thriuerius sayth, that Autumne in those European countries bordering vpon Africa, haue their inclination most vnertaine, being subject to the distemperature of an intermixt meridian poynt: and with a further coniecture he saith, that the temperatures or distemperatures of the foure seasons holde a like, if the elementes be tempered or distempered alike. And the people which breathe vnder those temperatures, are of most perfect complexions, and the rather because those regions are contained vnder a mediocritie of good heate and moysture. Arnoldus de noua villa plainly sayth, for that Africa stouperth more neerer the sunne, is more wholesome, purified and cleansed, then Europe: yet Asia obtaineth longer life, vnder which countries the fathers of the first age liued, inioyed, and possessed the earth many yeeres, for that the sunne most permanently consisteth and stayeth vpon them, continually searching and firing their blood to most excellent perfection: so the moystnesse which those countries are refreshed by, commeth vpon them by a large progression. Especially when two elementall figures of the Articke poynt invade their territories. Some writers affirme that moysture very straightly entreteth vpon those countries, for that heate fiercely inforced moystnesse to retire back. Let vs passe over these and suche like secretes, and somewhat compare the complexions in man, with the properties of seasons vnder which we liue, that in the compasse of these temperaments we may duely searche out the seuerall disposition of euerie

euerie man : as first the flegmaticke man, whose propertie is conuerted to bloud, delighteth chiefly in the spring season, that bloud so conceaured, is the ground of life, and in perfection like to choller, and pertaketh therewith, if it keepe an order distinct in it selfe from other properties. Therefore it is not without discretion to consider the wonderful operation which is in fleame, for that it is contayned vnder a naturall and vnnaturall forme. The naturall fleame moste easily is digested in the spring season, and conuerted to become perfect bloud : And there is a spice of fleame ingendred, and by reason of the temperature of the spring season is made both odiferous and warme, and pertaketh with the winter cold and sommer heate in perfect temperance. It is continued with the purest and moste daintyest meates, and wholesome temperatures of aire in health, and with moste easie and subtile medicines of operation in sickness.

This fleame is not properly permanent in the complexion of man, as choller and melancholike are, for bloud and fleame haue allwayes concourse in one nature. This fleame in his first degree hath a speciall predomination ouer the members with a certaine vigent vertue: As if there be anie opilation for want of good nutriment, or by anie accidentall cause in the materiall bloud, doth much profite, comfort and season all such decayed partes of the body. And also if the spring season doe beare anie perfection towards good temperance doth in the second degree giue solace and nourishment to the superiour partes of the brayne, so that there is great profite that issueth by this fleame in all the ioyntes and sinewes, making them supple, nimble and easie of mouing, especially if the whole body be contayned vnder a temperate spring, and wholesome dyet.

There is a certaine vnnaturall and mucilaginous fleame, grosse and thicke, the which fleames are crud, proceeding from distemperate seasons, as also by an vnequall substance grossely and subtilly ingender vpon the stomacke and moste commonlie best deuoyded by vomites. These fleames are manie times scowred by an vnnaturall choller, running from the chest to the gall, and so forth to the lower guttes.

After threescore and tenne yeares, this fleame knitteth in the ioyntes, stoppeth the vaines, ingrosseth nature, decayeth digestion. And in the canicular dayes this fleame becommeth ponderous, and by an excessive and inordinate heate, odiously stencheth in the lower partes, especially vpon the legs, and that vncill putrifaction be perfected therein.

There is another watrish fleame, thicke and subtile most hard to be digested, gluttonous and drunken persons are much herewith infected, and this fleame about the fall of the leafe, is white, thicke, hard and corne: it offendeth the vaines and nostrils verie much, except it be addressed with warmenelle: this fleame most of all offendeth in winter season, and by reason of outrageous coldenelle and distemperance of weather, altereth at the same season more than anie other time, for that the cold and hot humours disagree one with another.

There is a most dangerous fleame called by Cornelius Celsus, Rallium, of others, Gibleum: this fleame settleth in the ioyntes, and sometimes in the arteries, drieth into hard kernels not onely ingendeth putrifaction, but remediless growtes: and as all maling distemperatures haue conspired herewith, so doth it craze and breake forth in open libertie by all distemperate seasons of the yeare.

There is an other heauie and clammy fleame, proceeding from the lightes, and sheweth it selfe moste principally in the Autumne season, like to yse, because the bloud discending, is overtaken with coldenelle.

There is a fleame which manie times is incident to verie blacke and chollicke persons, and sheweth a dangerous nature in the finishing vp of Autumne, it proceedeth chieflie by inordinate and euill customes of youth, as excessive lecherie, and such like bloudie vinctious and greasie contagions. This fleame is ingendered vpon the heart, kidneys and raynes of the backe. There is a chollicke fleame, shewing moste of all in Autumne, ingendred of salt meates.

This fleame moueth a belching hicket in the mouth of the stomacke, causeth great pensiuenesse and sorrow of minde, proceeding of greedie eating of rawe fruites before the naturall heate

heat of the sun, be perfectly coagulated therein, and yet if there be perfect digestion hereof, it is converted to blood.

There is also another humor annexed hereunto called choller, the which is either naturall or unnaturall. Choller unnaturall is an outward cause known thorough the whole body, and melancholiously mingled: it is cytrin, or like the colour of gold, it is intermixed with subtle fleame, and sometimes of smaller substance, and in similitude of the yolkes of egges, and enterioyned with grosse fleame and naturall choller. There is a choller burning in it selfe, and converted to ashes: there is also adioyned herewith a melancholious choller, which is of a redddy colour ingendred upon the liuer. There is a choller ingendred upon euill digestion of meates, & it is ingendred in the vaines by other euill humours, this is passion choller, like to the hearb Passion: it burneth untill there be no moisture left therein, and the dyinesse thereof waxeth white.

Furthermore, as all these temperatures of the body, concur with the temperatures of the yeare, and as yet no temperature certainly is found out at any time, which sheweth some great reproch to nature, both because she hath ordained nothing certainly to continue, neither hath she perfourmed all things alike: & as many accidents of unnaturall influences do on some variable behalfe corrupt and distemper the vniuersal earth, so by greete murrayne in cattell, by excesse pestilence in mankind, and by putrifaction of earthly fruites, shew forth a variable alteration of the foure elementes in all other liuing creatures. Therefore Hypocrates saith, it were more then reasonable in nature, if all seasons of the yeare were tempered or distempered alike, for therein the gouernment of mans complexion oftentimes falleth out by the naturall or unnaturall course of times: for the worke of nature cannot bee shewed or tempered in any thinge more glorious, or a greerable, then that temperance or distemperance are framed to serue equally in their places, as the foure seasons of the yeare fall out, vnder which mans complexion is best ordered, or worst disordered according to the proportions of the sayd times.

Galen calleth the estate of man in the spring time of the

grecke word EVCRATON, which is that nothing can bee chaunged from his temperature.

The new writers haue incouraged their wits to prooue, the most wholsomnest and fittest estate for the health of mans body is that season, which is most best tempered under moisture and heat, and that the fluminate man is best delighted there: with yet if we doo both approue by experience, and also for our further doctrine vnderstand, what Hypocrates saith hereunto: that no seasons of the yere are more corrupted, then those which happen vnder the estate of moist and heat, And chiefly if the saide estate be either long or superfluous: vnder which said times, often falleth out great changeablenesse in nature: for that not onely simple corruptions are then easily taken hold of, but all generall infections of pestilences are overspread, in swallowing by the life of men, for which cause moistnesse and heat, and of most excellling quicknesse and full of life: and yet distemperance therewith hath full and large coniunction and corruption to doo harme herem. For Galen himselfe confelleth, *Humidissimam naturam esse vinacissimam, cum intemperatis, non autem temperata confert*, The moist nature is most quickest in the state of intemperate things, but if nothing preuaileth in those things which are temperate: for certainly superfluous moistnesse, scarreth and breaketh naturall colour.

Some hold in opinion, that if heat by a strong proportion doo superabound, cannot offend at all: as if it be tempered with excellent moistnesse doo alwaies conferue a lively temperance.

This opinion is much reproued by Dioscorides, who iudgeth those bodies which of necessitie exceede and overflowe in fleame, doo also exceede in heate and moistnesse: and in like sort, they are so desperate one from an other, as that they cannot pertake or comprehend any perfect quicknesse at all, considering that nature is rather hurt by the exceisse of two properties then one: for there ought to be alwaies a mediocritie and an indifferent estate in nature. Therefore it is necessarie that heat doo not extend in a sanguine man more then humiditie: for if moist humour preheminentlie be placed, the intemperature of the sanguine complexion is more quicke then any other
teme

temperatures, and yet not in a temperate disposition. As such intemperatures are of a more quicker operation then the rest, so are they more unwholsommer and effect suspected of their unsoundnes, and nature oftentimes speedily perissheth in them: especially for that contagion is ouerpowerful therein although this may be true, yet was there euer any that searched the true vnderstanding thereof? For surely these sanguine complexions, as they are hot and moist, so their bones, sinewes, and vaines are couered with thicke flesh ingendring great abundance of blood, many of them thorow exceeding great rupt, easily do intertaine many diseases, vntimely deuouring and overthrowing them.

And in very deed ther is in these sanguine complexions a contagion which falleth out, both by straunge and vnaturall heat, which easily gathereth both because the same is forensical and improper, and also for that it hath a principall power in it selfe, so that the old puerbe herein is verified: that smoke is next fire. And as it insulteth vpon moistnesse, so is it easily conioyned, & yet not nourished therewith. The reason falleth out, for that heat and moisture were distemperatly vnited: Also drynesse verie hardly intertayneth heat. Yet if it be a hot drynesse, contagion is very greatly repugned and withstood thereby. Therefore it standeth with daily experience, that whatsoeuer things can be preserved, sauored or tempered with vinger or salt, from corruption, is wholsome and pure. It is a most excellent workmanship in like sort to continue the sound estate of man, vnder good and perfect ordinance in the time of heat and moistnes. Yet some writers verily think such seasons can hardly be recouered from corruption, but that some one disease or other, falleth out vpon the distemperance of the weather.

Furthermore, the authority of Aristotle or Theophrastus shall not any thing herein preuaile, who wrongfully place the life of man between heat and moisture, in the definitive sentence of death.

The old writers neuer did so thinke, hauing by three means gathered heat, cold, moistnesse, and drynesse: although the earth is more drier, notwithstanding the quality thereof is temperate:

Therefore may it here be demaunded, why fire is not drie in the highest degree.

Galen in his first booke of simples maketh mention, that because fire is impermixt, and that no impermixt thing can be hot or cold, sweet or bitter, as that to be drawn in the highest perfection thereto, both for that all things are allowed the chiefest and naturall places: for which cause we rather are to thinke, that all these elementall qualities are not so properly bounde to the obedience of nature, for that there is such alteration in their temperaments: therefore surely it were no inconuenient thing, as to reason herein of these sanguine complexions, which are of diuers difficulties, and therefore of diuers temperances. For as a man of sanguine complexion is insigned in his owne property hot and moist, so are their branches issuing of the same complexion, and of very proportion both in colour and hayre, and yet in temperance hot and cold: for temperance is indewed to enjoy and possesse his owne estate and condition, as appertaineth to euery seuerall creature. And therefore Dioscorides saith, that a chollericke man and a flegmatike woman, ioyning in copulation together, do generate children tempered of hot and moist complexion, like as if a woman be sanguine and of red hayre, and the man chollerick and of a blacke haire, doe produce and bring forth their offspring of intermixed complexion and haire.

Auicen reporteth, that in the great warres of Numydy, the Romans altered the complexion of the people, with their carnall defiling the Numydians blood by rauishing their women. And as the Romans were men of hot and high constitution in their bodies, so the Numydian women were of amiable complexion, and red hayred. In continuance of time, there was hereby a straunge alteration of the Numydians in temperance, both for courage, strength, policie, and gouernment, in all ambition surpassed the Romans, expelled the Proconsul with the whole armie, denied the tribute, became perfect in their own regiment.

Arnoldus de noua villa saith, that the Numidian offspring did rather gather their boldnesse and stomach, by experience of the Romaine manners, then by alteration of temperance in complexion, as aforesaid.

Let vs proccede in the finding out those qualities, which are naturally deriued from these impermixt complexions: for as they are of great safetie of bodie for health, So do they, by their singular maners inioy goodly indowmentes of minde from nature, the which men are best knowne by a browne red colour in their heares.

Touching these red heared men, which are absolutely impermired, their qualities of minde are dangerous, & by meanes of moystnesse and heate, most troublesome diseases of body oftentimes taketh hold vpon them, although wisdom, learning and experience conuerteth and frameth to become good, vnder gouernement. So this sort of men are most subiect, not onely to old and rotten diseases, gotten by surfetting youth, but indangered vnder euerie accidentall distemperance: they are best fortified which liue vnder a sharpe pearcing ayre.

There is another sort of these sanguine complexions, whose comparitiue qualities are like their comparatiue and whitish haire, beeing men also of greene and fallow colour. Galen affirmeth many of them to be men of very hote complexions, and yet vnder perfect temperance.

There is also another sorte of these sanguine complexions, greatly prepared against all maner of sicknesse, they do inioy the benefite of long life, because nature so highly prospereth in them, except decay and ruine thorow excesse surfets and disorders, contrarie to good life fall vpon them. These complexions doe delight vpon hills, and in high cleere aires aboue, and vaporous moystnesse beneath vnderfoot.

Dioscorides reporteth them to men of very high vnderstanding in naturall causes, tractable, and easily ouercome to anie gentle purpose. Auycen reporteth them to be fearefull and suspicious, and doe excede eyther in loue or hatred.

There is another sort of these men of flaxen hayre, and of citrin colour in bloud, they are of intemperate moystnesse and dangerously doe gather manie diseases vnto them. Cornelius Celsus sayth, for that they are not purely moist, but intermixed with excesse heate, their qualitie of moystnesse is vled in them, as a nourishment, which being eyther distempered or remoued,

brunum reddum
color

reddus sanguis

sanguineus

flaxen hayre

their bodies forthwith decline. And surely the indowment of these sanguine complexions, are neither hote nor colde, but temperate. They are men compounded of moſte excellent diſpoſitions: and for that they are of yellow whitish haire like flax, much good ſpeech is vſed of them, both by Galen and Dyoscorides: they endure health ſtrongly, and doe reſiſt and beare out the danger of ſickenelle familiarie, withſtand the furie of accidentall diſeaſes, (called infections) moſt ſtiſly, and the rather by reaſon of the varietie of their permixtion and confuſed humours.

Furthermore, for that we are diſtinctly to handle not onely the conſtitution of mans body, but chiefly the ſeueral complexion, vnder which euery man is governed: therefore are we next to conſider of two ſortes of melancholike men, of the which one kinde hath a helpefull humour and is appropriat to nature, the other is improper, or rather vnnaturall. The diſeaſe of the melancholike perſon, is ingendred of two parts: of which one entereth into bloud, and poſſelleth the vaines, and the other is conueied into the ſpleane. It is profitable if the bloud thereof be thicke, whereas it was before thinn, waerish and weak, being ſo conuerted doth muche ſtrengthen all the members of mans bodie.

There is a melancholious humor ingendred vpon the liuer, which ſimple is neither hote nor colde, but abſolutely drie and cold. And as Galen reporteth Socrates to be a melancholike perſon, and a man of a thin bloud, by reaſon he had no actiue increaſe in heat, & of a rough ſkin, becauſe continuall vapours from the ſtomack moued intentione coldeſſe, becauſe the comfortable bloud did not freely at all times returne to proper courſe, his bones, mouth and braine were drie, and his ſtomacke feeble.

Cornelius Celfus ſayeth, that Socrates was a melancholike perſon on the worſt part, both for that the liuer bloud was not perfect, neither had free and open paſſage or recourſe vnto the vaines, or yet was temperately conueyed vnto the ſpleane, in which places bloud ſhould be plentiful, vigent and nutrimental, and by which meanes all melancholious ſuperfluitie ſhould be expelled.

Belancholy which is taken in good part manie wayes profitable

fiteth the body, to all wholesome comfortes, and hath a special regiment in the highest and best place to the spleane. But if it possesse the body on the worse behalfe, becommeth a dust, sal- tish, sower, and boyleth upon the inward partes, and is altoge- ther greasie, ruminous, and hath a small inclination to death.

A melancholike man is of countenance blacke and yellowe, and of nature in two degrees, & the one more tollerable in con- dition then the other. The one sort are most unconstant, and readily doe tergiversat from euery perfect purpose. Whoso- ever readeth the opinion of Auycen in a certaine epistle suppo- sed to be written to a noble Duke of Sabelayn Hispalis in Spaine, shall finde there described more certainly the proper- ties of a melancholious person, then I purpose to intermedle withall. Yet Dioscorides maketh a very commendable re- port of a certaine excellent potion, called Diospoliciton, first deuised and approued by Architas, Prince of Tarentum, a moste soueraigne remedie against all melancholious diseases. And Galen in his booke *de sanitate tuenda*, Speakech moste deuinely, and reputeth those men to be men of high happinesse, who in their dispositions vnderstand the workes of nature, do by inward contemplation, as by wisdom and experience con- tinuallly consider, to instruct and reforme nature, to a better in- clinement, vntill perfect grace, olde yeares, and gray hayres haue preuented the incommenience of such desperat humours, and also to haue made an bitter conquest of all the euill practi- ses thereof.

It is further to be noted, that many euil maners doe grow vpon the naturall disposition of man like weedes, and that as well by dayly vse and custome, as by excessive dissemperance, dipt and coloured euery day in wicked practises, from the pure- nesse of their first innocencie, as that sometimes they are be- come vireformable. And Galen affirmeth, that no greater peril happeneth vnto man, then when euill custome ouerruleth, ouer- rumeth and ouerreacheth both disposition and temperance, which ought to vnderset and prolong the body with great fe- licitie and health: Therefore let vs herein following, set downe and place two kindes of temperance. The first is obserued

An' excellent
potion called
Diospolic-
iton.

Am y d v m d

and referred to waight, or heauie burthen in respect of the elementes : as that no qualitie doe therein exceede another, both for that all bodyes are of equall wayght in the qualities of the elements called temperate: for it is impossible that temperance should be settled, eyther under excessse or defect. For as it seemeth the foure elementes are commixed within the comprehension of the same waight : And as fire hath his naturall qualitie, and actiue motion with the other elementes: so if there be a greater portion of fire then earth, surely heate with a preheminent dominion surpasseth coldnesse.

Hipocrates
is missensed
or mistooke.

There are many which despise Hypocrates in his Aphorismes, altogether missensing his doctrine of heate, not understanding simply heate, but a hot body, that is to say, the breath and bloud of the body. And doctor Measues sayth, that children haue more breath and bloud, according to the proportion of their body, then others of higher age : that euen as a fire of greene woode burneth moste strongly and vehemently, so the heate of the children, (according to naturall measure and temperance) ouerpasse higher ages.

Leoncenus sayth, neyther the one, nor the other stand with trueth, because both sortes are of one and the same degree according to proportion. But Galen by the way plainly admitteth children to haue more heate : not because heate is in them more intentiue, but more aboundant : the which is most certain and true. For seeing breath and bloud are of necessitie more aboundant in children, it cannot otherwise be, but that naturall colour ought more abundantly to possesse them.

Galen putteth downe next hereunto a second manner of temperance to righteousnesse, as a positive lawe to be obserued of all men : the which righteousnesse consisteth to pay euery man his right, as well in due deserts, as to him that receiueth it, as in discovering the glorious workes of naturall duetie in the payer : for herein not onely consisteth a simple temperance, for that it is a principall thing, agreeable with equitie, but also because it is begotten and brought forth, as a fructifying tree, from natures perfect inclination. Therefore wee are to thinke of, and inquire, whether nature hath fauoured one place,

and countrey more then an other, in the favourable behalfe of temperaunce, not onely for dutie in righteousnesse, but for the perfourmance of all honest actions. In perfourming which purpose, Greece is magnified and highly regarded as a temperate countrie, both because famous and excellent wits haue sprung by the rein, as that experience hath tried them a famous people in ordinance of manners, and the workes of wisdom haue discovered them by their wholsome lawes both for martiall, politicke, and ciuil gouernment, And the inclination of nature hath polished them to walk most temperately in their conditions, during the course of this life.

Demosthenes in his orations against Philip of Macedonia, perswadeth them to liue according to the temperate soyle of their countrie. And yet if we behold all liuing men in their order, there is not one so to be found, which attaineth that excellencie of wisdom and vnderstanding, as hee ought to the bittermost of natures indowmentes, except some few persons preassigned thereunto. And yet euery liuing creature redily perfourmeth some temperate worke of nature: as some men in running swiftly, some men in resisting stronglie, and some men in agilitie, and some men in pollicie, but fewe men in learning, wisdom, grauity, and the naturall facultie of eloquent speaking: and the fewest of all in the confession of their creation: And yet euery one hath a seuerall worke of perfect temperance in the best behalfe.

So certainly all other vnrasonable creatures are framed out of this naturall mould, to some temperate propertie or purpose, or other, as the horse for swiftnes, the Cow for fruitfulness, the sheepe for profitableness, and many other pretious workes temperately doo herein excell.

There is an other temperate creation in the plantes and hearbes of the field: although their vertue is quicke and vegetable, yet cannot skillfully vse their owne propertie, but their properties are known, vled, and searched out by the art of man: and as many qualties exceeding one another, are so made and compounded one by an other, into one quality of medicine, as that they doo not swarue or excede one aboue an other in operation

workes of nature

Vnequal qualities of diuers hearbes are made of one proper operation by the art of man.

ration. For as hot water and cold snowe commixed together, are made one perfect temperance of warmesse, so all bodies or naturall qualities apperinent thereunto, are containd or compaged vnder one burthen, scope downe and take holde of seasonableness in euery kinde of coniugation or knitting together. Therefore the Phisician not onely croppeth all these hearbes of the field, but taketh his best delight and ioy in the proprietie and vertue thereof, for recoueryng, helping, and comfortyng his sicke patient by some consecreted medicine, aptly and wholsomely framed to the boddy constitution: for which cause, surely, this man in all the partes and practises of honest ducitie is a most perfect temperate man,

But let vs returne to our purpose, and insert vnder this volume a most high, and secrete workmanship touching the forming of mankind in his creation, which most sufficiently shall be prooued both by reason, argument & demonstration: and that mans proportion had a beginning by the insight of a deuine creature, first formed vnder an inuisible substance, and afterwards visible, possessed vnder an anathomie of flesh and blood, peeldesh to a naturall incitment in euery one to some seuerall property or other: so that one of them from thenceforth hath from time to time increased in the flesh and blood of an other, and chiefly vnder the protection of the deuine prouidence, as well as by the continuance both of the earth and elements in one due progresse and course of all things.

Hereby may be perceyued that mans generation hath grown vp from age to age, vnder temperance and distemperance of the four elementes: not onely vntill euery seuerall office of the same, be perfourmed in quality and quantity of a proportionable body, as also to be perfected in fashion, that nature beginneth competently to pertake her wonderful & admyrable works, therewith vnder cause and effect.

Then herein is to be required a commoderate difference of these bodies, whether the substance, as the instruments appertaining hereunto be naturall or artificiall: if naturall, then their forme is vnder wholsome or unwholsome temperance. The disagreements shall be herein most largely declared: for the first.

first beginning of artificiall forme, was comprehended vnder the handes of man: as cyther by cunning carving, or the skill paynting. The chiefe maisters of that facultie was Policletus or Apelles, their workmanship was without natural temperance, actiue motion, or sensible feeling: And for that the foure elements had not tempered or vnited a motiue life or breath in them, their worke is not passiue, nor subiect either to temperance or distemperance, health nor sicknesse: they feele neyther friendship nor hatred, good nor harme: when they are inured they cannot reuenge, nor yet requite any good benefite bestowed vpon them: they are ignorant of the alterations and changes of seasons: They neyther feele the pleasure of life, nor the paine of death: Their complexion is without disposition or inclination, to any good or euill thinges, whereas naturall forme, hath a most high place in the worke of a visible substance. So that Lyonicenus hereunder, placeth Physiognomy to bee conioyned and annexed vnder naturall forme, and therewithal the partes and gestures of the body are framed, accordyng to the manners of the minde. Aristotle in like sort dooth reckon the actions of the body, to be agreeable with most men, after the manners of the mind.

Fuchsius saith, a temperate body is not considered, or measured in the waight of the elements, but in the perfect action of euery seuerall member. If which reason be true, then those bodies cannot be temperate, which are not fashionable: then also those actions which are done without forme, are neyther perfect nor effectual. No credite is assumed herunto, cyther of learning, wisdom, or experience: for otherwise the head cannot conceiue any good purpose, if the ioyntes be peruerterred from nature.

Surely the highest and happiest temperance appertaining herunto, is when the mind in naturall propertie is prouided for all good deedes and perfect workes, and that nothing may hinder or intercept the honest intent thereof, this is perfect temperance. For otherwise if there wanted handes to doe a good seruice, in distributing: if the composition of the body were vniuate, cyther in the mothers wombe, or by the buskifullnesse of the Midwife, in some one ioynt, shall this proue the child to be:

bee disabled from all temperance, and vnperfect in all actions, and therefore in him all neighbourly beneuolence were to bee quite taken away, if in any such respect temperance did consist. This standeth far both from reason and iudgement, therefore seeing a temperate worke, frameth a temperate man, to be equall and measurable, we are to vnderstand, that fornicie and fashion is an instrumentall cause, not effectual without the quality of the minde, so that an elementall bodie measurably commixed in disposition, may be temperate although the same bee not fashionable.

Vlisses may be adioyned an example hereunto, who was far wiser then Achilles, notwithstanding he wanted outward induements & comely forme, which both Achilles & Nereus possessed. I wil posse forth a liuely picture in the perfect discription of this matter, of one Aesop a Philosopher, of all men that liued in his age, was in all the partes of his body most deformed, as being goor-bellied, bowe-legged, crooked-backed, a mishapen head, with a crooked necke, the carootes thereof were both, short and slender, hauing also flat nostrils, and hanging lips ouerreaching their sights in all mishapen deformities: notwithstanding, nature indued him with a temperate braine, hee was most wittie, pregnant, fruitfull, and in setting forth of layned fantasies and sodaine deuises among at men then liuing most happy. Therefore it followeth, that the best fashion in body doth not attaine the best and wholsomnest temperance, in the ornament of the mind. Manardus is deceiued, affirming that outward forme is better then inward temperance: which if it should so fall out, forme is the principall and efficient cause, and inward temperance is a cause coniunctiue following. For Ajax was of a fashionable, strong, and mighty body: yet was he mad, raging and furious: so that it is to be prooued, that the outward frame and forme (although it be neuer so faire and beautifull) cannot be well directed and gouerned, where inward temperance wanteth. And Hypocrates affirmeth that forme and fashion, with reasonable creatures, ought to be possessed vnder a proportion or measure of the inward qualities, and that temperance is a seasonable gift, from that heauenly workman, infused

in man, contriuing all inward qualities to become most splen-
dant and vertuous in all metaphisicall causes, farre beyond
mans conceit.

The Philosopher sayth, *Homo hominem generat & sol.*
Man and the sunne doe generat and bring forth man. There-
fore inferiour causes doe not inforce the superiour causes from
aboue.

And Galen sayth, that the deuine cause hath fashioned the
proportion of the body, after the maners of the minde, and doe
many times one of them agree with an other, which if it doe so
fall out, then corporall actions and naturall conditions, depend
within themselves, one vpon another, by a mutuall consent in
temperance.

Arnoldus de noua villa sayth, that euery member in a ser-
uiceable body, obtaineth perfect temperance from the inward
minde: and yet he doth further report that bloud and humours
are more thicker in an vntemperate body, and therefore dege-
nerate in conditions.

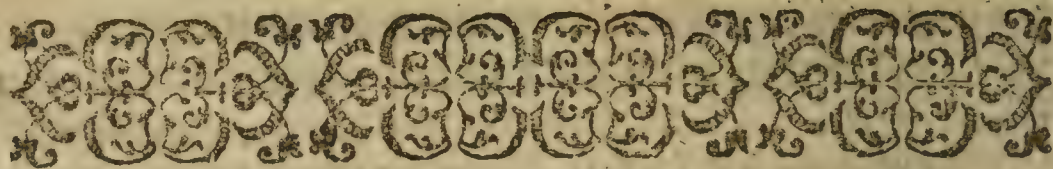
Auycen concludeth, that the foure elementes are congealed
into euery seuerall body, predominating euery man, in some
speciall disposition of good or euill, touching the qualities of the
minde, of what fashion or disfashion soeuer the body is: but the
power of heauen ouerruleth all.

Dyoscorides sayth, innocencie hath begotten man, in a per-
fect minde, in the beginning of his dayes, and was stayned
afterwardes by mans fuller or larger corruption, like a
paynters tinsell, from white to red, in the carnati-
on of mans bloud, but the celestiall power
by a regular order, reformeth
all thinges.

Mans inno-
cencie com-
pared to a
paynters tin-
sell.

Thus endeth the first booke of temperaments.

The Lord made heauen and earth and all things therein,
Blessed be the workes of his hands.



HERE FOLLOWETH THE SECOND
Booke of Temperamentes.



¶ Sing in this first booke wee haue spoken of the nature, number, and order of elementes, aswell of their proportion and substance in body, as their propertie in qualitie, haue found out not two, but foure compounded temperamentes. So also by delatiue circumstance, haue we distinguished, in the temperatures of times and seasons of the yeare: the one by vniuersall substance, the other by vniuersall nature: the one in temperature or distemperature of heate, drynesse, moysture and coldnesse, and the other touching purenesse in health, as corruptions in sickenesse, happening vnder the good or euill regiment thereof.

¶ We are further now to proccede, vntill by rule and order we finde out, by an vttermoſt indeuour, the plenary parts of mans estate, and condition in this life; the comprehension thereof, is in one behalfe naturall, and the other animall: So that a temperat man is by rule and order in either kinde of worke, by good manuring, and ciuill framing of his outward members, made inwardly perfect, for that voluntary motion hath before performed many seuerall duties in the most excellent senses of a vertuous man. And yet it is a necessarie thing to discern vnder these senses a common sence: so the insignes and renowned takens thereof are symptomaticke, for that all cogitations in the heart of man are shut vp vnder sleeping, and let at libertie vnder waking.

Cardo est
cordis ienua,
ve animantia

The excellencie hereof is incomprehensible in a perfect vertuous man. Yet among the Pythagorian philosophers, hee is accompted most unhappie, which interdealeth any thing at all

in those primarie faculties, vnder which is contayned phantasie, reason and memorie: as among the other senses is inserted a primary and perfect operation, thorow which, all the animall powers of a man are moued. And yet as a melancholicke person vnder his temperance, may be indewed with a strong and stiffe memorie, yet by the same propertie hee shall nothing preuaile eyther in imagination or conceit: so also some others may be insignied to preuaile in other good ornaments, as a bilite of learning, or sharpenesse of wit and understanding, except memorie which is not placed a like in all men: for no man is happy on euery behalfe.

Surely sensible creatures (as Auycen affirmeth) on the greatest behalfe, doe followe the temperance of bloud, and that he alone is temperate, which is so measurable in all primarie powers, chiefly to satisfie all naturall workes, which ought of dutie to be performed.

For the more plainer vnderstanding the deepe reach hereof, there is to be considered foure speciall and naturall operations: attraction, retention, concoction, and expulsion. These are placed in double vse for the seruice of the whole body, not onely touching the inward parts, properly belonging to the stomacke and liuer, but there are some outwardly deputed, for continual vse to minister inward reliefe and nourishment, for the preservation of the whole bodie: so that he which is perfect in euery worke hereof, is highly preferred in temperance.

These thinges are manifestly enough discouered, and their difference onely consisteth herein, for that euery one serueth bys place to some proper worke. And yet these inward workes manifest themselves to euery one that outwardly, and seriously beholdeth them: as boldnesse, feare and such like. Therefore a temperate man is neyther bold, nor feareful, but strong: neyther headlong, nor slowe, but speedie: neither cruell nor soft, but gentle: neither enuious, nor yet a negligent despiser of other mens substance, but a louer of his owne estate: no tyrant, nor rashly mercifull, but righteous: neither full of hatred, nor loue, but a louer of his friends. These affections are possessed vnder the liuer and lightes, in which place loue and desire haue their

motu a corde-
fiscipiant, ita
fores a car-
dine.

Tasting.

Feeling.

Touching.

Hearing.

Seeing.

Melanchol-

licke men

naturallie ex-

cell in me-

morie,

temperat man

chiefe and principall mansion: And therefore this prouerbe hath bene vniuersall among philosophers, that the liuer is the cause of loue, and the spileane moueth laughter, although oftentimes sadnesse draweth occasion from the spileane therunto.

Galen in his third booke of affections, the fourth chapter, calleth these affections morall workes, and unreasonable, for that they proceede from an unreasonable soule. And Galen sayth that so long as the soule and the mind conflict within themselves, these differences are made: that the minde is increased with morall passions, and the soule with principall faculties. The soule is a created substance, inuisible, hath no image nor fashion but onely of his creature: The minde after the opinion of the philosophers, possesseth the heart, forasmuch as from that place proceedeth boldnesse, valiantnesse, and stoutnesse, fearefulness, and cowardly dastardnesse.

There is no man that denieth, or may interdict the minde from participating with the heart: Therefore the minde and the heart mutually inhabite one with another, and sometimes the soule consenteth with all the passions of the minde, and passe ouer in mutuall agreement alike: hereby the soule is so humbled with the minde, that the supreme dignitie thereof, falleth downe into the morall partes.

And Dioscorides sayth, that when the soule and the minde are vnited and compassed within the morall passions, sadnesse, feare, boldnesse and such like belongeth thereunto: all which doe season the perfect nature of a temperate man.

Jeremie Thriuerius sayth, y although the minde is possessed with reason & vnderstanding vnder the power of the soule, yet if conceit eyther deuieth, or swaruech aside, fro the right vse of the principall faculties, the wit is banquished, and the minde wandreth at large, hauing neyther guide nor place: heereupon falleth out the disease of madnesse. Yet if the wits and the minde sometimes appeale to the primarie senses, and vncertainely retire againe, then the disease is lunaticall following the temperance, or distemperance of the moone and the elementes. And also when the wit is apprehended by secret motions, and by sodaine alienations carried a farre off, the disease is then called Lethargie.

Lethargy: when the principall faculties are decayed and ouer-
run by olde age, sicknesse or any such distemperance, so that
the conceit is also ouer tyred, blunted or dilled, that the wit ther-
by cannot perfourme any dutie or office of sharpnesse, or redy-
nesse, in any perfect temperance, then this disease is called do-
taze, or a defection in the primary senses: for surely a measu-
rable and moderate man, ought to bee perfect in all naturall, a-
nimall, primary and morall works, and euery one ought to per-
fourme them as from a moderate body, disposed to all tempe-
rance, and the signes of a reasonable substance are, that the body
be neither hard, nor soft, warme nor c. lde. And although these in-
signes faile either outward or inward, yet certanlie, they may
be true and approueable in all temperate workes.

Galen coniouneth vnto this temperature, a naturall, actiue,
and contēplatiue motion: and saith, that a man which is compo-
sed of foure elementes ought to be indifferent in all these pro-
perties, as well in collour, stature and smoothnesse, as courage,
stoutnesse, and all other conditions belonging to mercifull tem-
perance in a blessed mind.

Hereunto also is commended vnto vs, an excellent temperance
in the hayre of the body, which is best agreeable to yong men,
natiuely brought vp in temperate regions: It largely sheweth
the powerfull and lustie gouernment of youth, adorning yong
peares as well in nature, as in complexion: For all other ages
are intemperate. Therefore in reckoning by the drift of ages
by diuiding and directing the life of man into diuers and vari-
able courses, from his first age to his last and finall end, we are
first to consider of infancie, which hath continuance from the
first natiuitie, to the springing of the teeth: Then childehoode
afterwardes taketh place vntill yongmanship, called adolef-
cencie (which is the ripenesse of time to generation, to bee per-
fourmed) which age is commonly knowen by hayres, cyther a-
bout the chin, or priue partes: this age is very hot and moyst.
Galen saith, this age beginneth in virgins at twelue or four-
teene yeares, and continueth to twentie and somewhat beyond:
And in this age, dyinesse hath his best place and chiefest felicity
although heat and moystnesse in most part of them, continueth

adolefcencia.

from 12 to 20

until thirtie and thre, as the last and farthest drift of adolescence. Petrus Galienus calleth that age, the spreading, gathering and stretching forth of the body, as then dooth it most chieflie knit in strength. Arnoldus de noua villa saith, that the most part, especiallie women, beginning their adolescence before ripenesse of age hath geuen them libertie thereunto, doo afterwards lue like vntimely fruite: as peares, plumes, or apples gathered before seasonableness and ripenesse hath perfected them, doo most speedilie drie, rot, decay, and utterly perish.

This commonly is well perceiued and knowen to fall out in south countries, where heat and moysture excellently ouermatcheth with many corruptions and diseases, in such rash ages.

Petrus Galienus saith, that although the south countries bring forth strong men, yet their age is not certaintie of hotte and moyst temperance, nor yet constant vnder drynesse, but rather most of all bendeth to extreame heat, which moistnesse being so much inflamed therewith, as that the yong and tender skynne is utterly vnabie to containe the measure thereof, but naturally speweth and breaketh forth without artificiall expulsion.

Next followeth mans estate, which standeth for a while at a stay. And although their bodies by little and litle decayeth, yet their senses continue unbroken aboue fourtie yeares: and in some men of strong and sound complexion vntill threescore and aboue.

Then commeth olde age, alienating and declining aside, altogether replenished with melancholious coldnesse and drynesse, at which season, blood and heat are settled and conmyed in the bottome of the arteries, and paines like dregges: And the longer they are stayed and lodged, so much the sooner the action of blood is obstructed and combusted, and the strength infeeble and disabled: the which falleth out, aswell because of thicknesse in the skynne, growen and fastened with the bones and sinewes, as also because the excrementes haue bene there long staid and closed vp: The which calamitie many men in their decrepit, and extreame age, undertake and sustaine. For their

their former impuritie of lustie youth, is not onely banquished, but patched in their bodies with sordiginous superfluities like soote to a chimney, afflicting them with drie coldnes unto death.

Therefore happy is lusty olde age, whose former puritie hath drawen comfort, ease and ioy vpon gray haire, whose blood is odiferous and sweet, whose breath is easie and wholsome, whose bones baines and sinews are direct, whose digestion is easy and light, whose expulsion is naturall, in whome the temperance of heate, as drynesse of bones, and moystnesse of blood, are to olde yeares most nourishable: that like as the dry hot ground is not corrupted with euery moysture of rayne, but the distemperance thickeneth and freeth about the ground, before it pearceth: euen so temperate hot bodies are not easily pearced with the contagion or distemperance of moyst coldnes, or any such like superfluous vapours.

Galen herewith concordeth that drie braines are lesse incumbered with superfluities, and moist braines naturallie appertai- neth vnto ideotes and fooles, which lack discretion, for that their primary faculties, are ouerslotted or intermixed with superfluous grosnes: so likewise a woman of moiste complexion is most menstruous, especially if she want the vse of man, yet this rule and order is manifested by Galen in these words, *Si virago fuerit fortis pre validitate & siccitate, nunquam hoc profluum admittet.* Therefore hot and drie bodies of some women, are euermuch infarced with excrements and growe into many inward diseases for want of naturall deuoydance of their concocted superfluities: for which respect their piteous fullomnes, vnnaturally gathered, yssueth by their nostrils, therefore by this reason women of moist complexions are most wholsome for the vse of man.

It falleth out farre otherwise after the course of nature, in mens constitutions, for that Dioscorides holdeth his opinion after this maner, who saith, *Mallem siccitatem plenitudinis, humiditatem, incoctarum superfluitatum, occasionem esse.* I had rather drynesse should be the occasion of fulnesse, then moistnesse the occasion vndigested superfluities: for a moyst bodie in-

recedman mo
Amples
B. 2

man mo

a man is easily ingurged, difflated, puffed, and as it dooth greedily desire sustenance, so dooth it redily nourish excrementes, transformeth much blood into watry matter, overmuch inflameth and spendeth by on nature: whereas on the contrarie, a dry body scarcely admitteth or indureth most nourishment, but that it dooth presently comprehend thereby a pure blood into the vaines, drieth and utterly consumeth all watery and matery substance for drynesse in adolescencie, furnissheth the bodie with good blood, disonereth the body from raw excrementes, drieth, purgeth and perfecteth the bodie from all corruptions: As for example: Let vs distinguish between a flegmatick and a melancholike person, between a moist and drie braine: that hereby a moist temperance in respect of a drie is perceiued & knowen to haue most superfluous humors abounding, and in a ny times olde men are more stuffed with excrementes then yong men: the cause hereof is want of nourishing blood, which produceth colouelle. For prooffe, if two olde men were placed vnder one ayre, did both feede vpon one diet, and were of one like age, surely hee which of them generateth a moist temperance, shall abound with the greatest superfluities. For it cannot bee otherwise found out, but that drynesse alwaies is the cause of puritie, and moistnesse the occasion of great impuritie. For all men doo obtaine the first partes of moistnesse by carnall generation and therefore children are nourished by sleepe in their mothers wombe.

The second part of cold superfluities, are obtained by moistnesse of complexion, which naturally disfigureth many flegmaticke olde men, and draweth them subiect to euery vncoustant vapour.

Auycen assigneth the cause of these and such like piteous excrementes in olde men rather of an immoderate maner of diet, then of natures distemperance.

Galens opinion is most sauorie to our senses: and yet disagreeing from Auycen, who sayth, that although olde mens dyet, were much more dryer then y. dyet of yong men, yet for that excessive colouelle pursueth them, must of necessitie abound with ouergreat excrementall superfluities.

There are many which haue wandred very wide, both in the

constitution of old men and children, especially Manardus first declaring that olde men be enforced with fleame, by reason of riotous youth and euerie variable accident exhausteth their bodies, with moste perillous pestilences. This is contrary to Galen, who plainly affirmeth, that after olde age breaketh on, the body is set free from all accident, and bringeth forth diseases of naturall proprietie, for that nature eyther alienateth, or then weakeneth, or els quite decayeth.

And furthermore, whereas Manardus seemeth to conioyne coldnesse, as a naturall essence in children, his reason is proper, onely for that they tooke the substance thereof in the first place of generation, and their heate is afterwarde gathered rather by nourishable meates then of naturall substance. This is contrary to Galen, who is fortified with experience on the one side, and standeth highly vpon the works of nature, on the other side, doth thinke that children are more hote and moyst then a dolescency. And why is Galen moued so to thinke? First, for that children hath multitude of bloud. Secondly, they haue greedinesse in appetite. And lastly, they haue a substantiall valour in concoction.

Children are
apt to in-
crease bloud.

As these reasons shewe a great ground why there should be more aboundant heate in children, so he denieth their heate to be intentiue. For Dioscorides verily affirmeth, that adolescencie hath more aboundance thereof, not according to the proportion of the body: for the body of a child, although in the small quantitie thereof hath not more intentiue heate, yet hath more copious and intentiue bloud, then adolescencie. Surely children in their proportion obserued and considered, haue a greedie and quicke desire to sustenance, and are of redie digestion therunto. Therefore I thinke it extreame madnesse in Theophrastus Peracellus, who absolutely granteth a larger sustenance to children, then adolescencie, seeing naturall operation refuseth to be more stronger in children, and yet there heate is most plentiful, and their digestion most redie. Yet I doe not mislike his difference made betweene children and infantes. For infantes in their first natiuitie, are colde, and therefore whollie giuen to sleepe: but growing vpon to children, are euery day more sanguine, and there-

signum

fore more hote and moyst: for as heate prouoketh appetite, so moystnesse, is the cause efficient, as well to nourish great sleepe in the body, as to aduance therewith the office of good nourishment.

And truely Dioscorides affirmeth, that children are under diuers inclinements, both of weakenesse and strength: And the same is well discerned vnder a double operation of their excrements, as that the one being ouersoft, and the other bitterlic voyd of moystnesse. The first argueth moyst coldnesse, which stirreth vp a naturall desire and disposition to sleepe in children, the other prouoketh and increaseth bloud, relceueeth and comforteth the vitall partes.

The Philosopher is wonted to declare, that moystnesse is the first cause of sleepe, and coldnesse is the second cause: And therefore when the humours of the body be detected eyther by nature or art, both moystnesse and coldnesse both in the first and second degree are posselt in the body. Yet these colde humors deiections byward, manie times infebleth the stomackes of children with cold distemperance, and doe egerly scower, wast and extenuate their bodies downward, as that thereby all their naturall vertues are quite weakened and their facultie of appetite, quite ouerthrowne.

Then surely we haue iust cause, to make further search & inquierie as touching the difference betweene adolescencie and children in their heate, which is chalenged, that adolescencie exceedeth children in larger aboundance of heat in respect of naturall chollic, which more sharpeiy inflameth and pirsueth the body. And except the same be preuented, oftentimes in gluttonous and glassie corruption, excessively draweth the body to inflaming diseases therby: In this respect adolescencie surpasseth children in heate, or els not.

For the better vnderstanding hereof, let vs vse this comparison following, and agreeable hereunto: that if two cuppes being of vnlike quantitie, filled with hot pure water, without slime or corruption put therunto, the qualitie of the lesser may exceed the quantitie of the greater in heat: and yet their equall quantitie according to proportion is nothing diminished. Even so blood

may

In respect of
naturall chol-
licer adolescen-
cie exceedeth
children in
heate or els
not.

may according to proportion be matched in children and adolescence alike, yet their heate may exceed one above another.

This is onely spoken, for that heate is established by blood: for as in some dispositions, nature is earthy and colde from their conception, so heate of blood aduanceth and promoteth the same, to become vegetable and wholesome in the vniuersall partes of the body by nutrimentall means. For which respect if the qualitie be unlike, yet the quantitie according to proportion may equally agree together. This proueth heat in children and young men ought to haue severall proportions in substance, and yet in qualitie they doe exceede unlike: for as heate in young menne may be more sharper, so in children more sweeter and tastefull. And whereas blood is in Children more intentiue, so heat is in young men more intentiue, as is aforesaid. For which cause, medicines prepared for young men, are of more higher degree, both in nature and operation, Otherwise unforceable to reach the constitution of adolescence, onely and because of their high courage and strength, which is in the substance of their intentiue heate: for which cause, the greatest skill that belongeth to the heedfull and wise phisitian is evermore, to consider aswell of the cause as the constitution, that temperance may thereby be perfected into good estate and condition, by qualitie, and that medicine and the body doe not exceede one another. For heate ought to be more sharper comprehended therein, not by a variable substance in it selfe, but by artificiall helpe aduanced thereunto, so that sometimes bodies of cold and raw constitutions doe swiftly hasten towardes many dangerous diseases, except onely translated into some other more perfect nature, or otherwise reuiued both in substance of blood, and strength of heate. As if a hote stone being dipped in a cold bath, or a colde stone in a hote bath of water, doth forthwith alter both the water and the ayre, to be of a like qualitie with the stone. So these distempered bodies are reformed by artfull knowledge to become in equall temperance alike: and yet not in operation, for want of blood, so that heate may be restored, or the excesse thereof diminished. For like as difference is interposed betweene a cleere and grosse ayre, as hauing like

qualitie of heate, yet not like neyther in substance nor naturall operation, so diuers constitutions by this meanes may be like in qualitie, and the variable estate thereof may become also of one temperance and operation.

There is a difference to be set downe in the outward estate of two temperat bodie together. As first, to regard their differences, by touching and feeling the substance, according to proportion of euery seuerall part by it selfe: for many times by the proportion of outward thinges, the good and euill estate of inward thinges, are knowne & beleued, as onely by a supposed Hypothesis. For if the heate of adolescencie and childhood, may be found equall by feeling, then would it fall out, that the comparison of ages betweene adolescencie and children, were of necessitie equall: vnto which there must be adioyned both discretion, consideration and constant stay. For Cornelius Celsus saith, that yong men which are perfect in conceit & vnderstanding, are of hate dispositions, & haue verie little desire to sleepe, the which thing somewhat bendeth towardes drinnesse: And yet nothing is in the obscure workes of nature to be discerned in them either by feeling or touching.

Note braines
are apt and
inuentiue and
small desire to
sleepe,

Galen in his booke *de sanitate tuenda*, rehearseth manie high and variable dispositions, both in adolescencie and children, and putteth forth moste excellent preservations in eyther their defences.

Theophrastus Paracelsus saith, that heate belonging to children is increased and multiplied with nourishmentes, vntill adolescencie be perfected, and afterward shorteneth, decayeth, and falleth away, as the sommer dayes, vpon the approachment of winter: And therefore he sayth, that generation is colde and moyst. As a kernell throwne into cold earth, is by the naturall operation of the earth, nourished by one degree to another, vntill it become a plant, and so forth vnto a perfect tree, so is bloud and heate directed to increase, and arise from generation to conception, vntill a perfect birth be performed to infancie, and then forwardes to childhoode, vntill adolescencie be consummat. This reason standeth verie proper to manie dispositions.

generation

As touching adoleſcencie, it is moſt largely ſet downe in the ſecond of the Aphoriſmes, touching wormes in yong men, proceeding of an intent ue heat, and by the ſame reaſon, adoleſcency more eaſily fallcth into ſharpe feauers than children. Firſt, not onely becauſe heat is in them more intentiue, but alſo ſharpe and dry: all which is maniſteſted by touching and feeling the complexion, whether in the courſe of blood, it be ſoft or hard: for thoſe kindes of feauers are of diuers natures, which eyther by an extreame deuoydance, or defect of blood, doo alſo offend the arteries, as other principall members, the heart, the liver, the lunges, the ſtomach, and the reines, which in their vegetatiue nature are waſted and conſumed: ſo that by the higheſt degree of daunger, the ſpirites vitall, naturall, and animall, are exceſſiuely informed: or in an other reſpect, the naturall humours boyle and ſeethes about the ſtomach, or the braines, oftentimes are vanquiſhed by ſtrong vapours, ſo that both goodneſſe diſtempereth the head, and diſapet teth the ſtomach: and the rather if naturall heat be interdicted from all rightfull and due paſſage in the vaines: for which reſpect theſe rotten feauers doo growe vpon adoleſcencie in the contagion aforeſaid: or elſe by reaſon of groſſe blood, ſalt ſleame, or paſſiue choller, or melancholious ſorowe, or by diſtemperance of inordinate heat in the ſunne, or putriſhed ayres, or inordinate ſurfets, or for lacke of exerciſes.

Daunger of feauers

There are diuers ſortes of theſe feauers, hauing diuers natural inconueniences attending vpon them: Some of them are called humerall, ſome are called Ephimeræ, ſome are called Hecticæ, ſome are called Capillares. Theſe feauers haue diuers ſecret perils depending vpon them, and oftentimes when their conſtitution is inwardly drye, doo denunciate great outward moiſtneſſe. For as wax is moiſt and drye, or colde and drye in one nature, ſo theſe feauers may be more noyſome, aduerſible and impedimental, for that nature moleſted by cold dryneſſe is like ſoft clay congealed to drye hardneſſe, of a frozen compact ſubſtance: which reaſon declareth that colde dryneſſe taketh his firſt ſubſtance from colde moiſtneſſe. In which dangerous degree inmedicable corruptions depend herevpon, nature

ture being transperfed in the first manner of comparison, as the elements reserve in themselves a perfect substance, and yett spose and alter the qualitie an other way. For where the substance falleth away, there putrefaction becommeth a common calamity, nature utterly desisteth, and leaveth of her common and operative course thereby.

These differences of moistnesse and drynesse (by alteration of nature) are knowne in substance of all living things. For where liquid proprietie of fluxing hath power, there the course of corruption poysoneth and putrifieth all things: for fluxible things are moist, overflowe and run forth, abroad to every detrimental mischiefe, and those things which easilie concreat are speedilie drie, and will not afterwarde underbend to the qualitie of moistnesse. So after this manner the contraries of drynesse and moistnesse, are in their natures esteemed and accounted off. We are then to consider not onelie the humours, whichevery man is best disposed unto, but all the partes of a man, under what constitution, eyther of drynesse or moistnesse he doo wholly depend. As first, wee are to pleade upon the highnesse and excellencie of fatnesse, which is so much advanced in the bodie of man, As that thorow that mediocritie all voluptuous delights are prospered, and by the excesse thereof the vitall blood is much corrupted: And as pure fatnesse is contained under health and whoisomesse, so fat which cometh of gluttonous ingurgitation is verie deceitfull to the body. And therefore fatnesse is contained under divers kinds, and after divers complexions, so the proprietie thereof is also divers. For as fatnesse enlarged upon the flesh, is most purely congested into substance, so is it moistly nourishable in digestion. And yett the parchement skin called the membrans, as the calle and fyne, wherein the guttes or bowels are lapped, are most drie after the opinion of Theophrastus, both because their moistnesse swiftly is transported unto the liver vaines, and oftentimes deuoided away by the vyne, or ordour, and also for that all the inward partes continuallie, as also hotly and excessively breathing thereupon made thereby of necessitie drie: although hot moistnesse creeper thereupon, yett can it neuer growe into per-

This moistnesse
is like a running
gutter which if the
fountain be
stopped above
the gutter
forthwith drieth
beneath.

perfect substance therewith.

There is an other fatnesse unpertinent from the temperature of man, called tallow, onely belonging to Oxen and other such like unreasonabie creatures, partible in the hooft, the which is both drie and yearthly.

Likewise there is an other fatnesse called grease, which nothing appertaineth to man, except that which moyllie is gathered in the gall. And as that grease which is so gathered is moyll, so is it moyllie digested, and drawn into moyll substance, especiallie vpon claw footed beastes and fowles of the ayre.

Auycen assureth, that nothing is more preserving to mans life then naturall grease, gathered vpon pure and perfect sustenance, yet many make no choise of their meates, but in their feeding doo grosse sacrilegious appetite, greedilie furnish their stomaches, and in pursuing their owne delights, doo thereby bitterlie distour complexion, corrupt blood, and incurish diseases: And the fatnesse so gathered vpon such slyme and loathsome sustenance, is moyllie in the highest degree: choicewe which the bodie is ingrossed, the guttes puffed, the braines inuapoured, and the stomach ingurged, Besides which, it dooth congeale into a variable viscus, and materly substance of waterie blood, inundating between the skine and the flesh: so that swelling tympanies oftentimes breake forth in the fulsome generation thereof.

Auycen sayth, that whosoever desireth health and long dayes, let him make his choise of drie meates to feede vpon, and thereby to increase and gather perfect substance of fatte, so that the fleshe and the fatte may bee equallie inlarded: agreeable one together with an other, as that nothing may exceede therein one from another, vnder Natures temperance. And that the vitall bloud taking perfect liking and pleasure therewith, may fruitfully flowe into all the partes of man without opilation.

There is moreouer a fatte deeply couched in the bones, which Auycen calleth the pyth and kernell of the bones, it is hot and drie, and beeing melted, presently peeldeth and

feeding

fatness

spreadeth to bee liquid, and yet forthwith returneth to the same naturall substance as before.

The spinall
marrow is the
backe bone
marrowe.

There betwixt
ments, one in
the head, cal-
led Pia mater,
and the other
belonging to
the open fat
ouer the belly

This marrowe is of diuers qualities in the disposition of the bones. As first in the braines, next in the flat, broad, hollow and round bones.

Galen sayth, that the marrow of the bones is most drie, and the spinall marrowe moist in the second degree: for the bone marrowe is perfected and made pure, naturallie compacted within the hard shell of the bones, and the oment marrowe is liquid in the celses of the head, and void of all duriing substance, for that the humours haue such large accesse therunto, that the same is thereby continually molified and verie highly weakened in operation.

Surely it is a wonderfull mystrie to consider, and thorowly weigh this excellent worke of nature, for the variable couching this pyth, in the deepe bottome of the bones, scowpling, scouring, reining and fortifying the strength and swiftness of the body thereby.

Galen hath many degrees in the variable art of nature, touching marrow of diuers kindes and properties: and touching the vniuersall frame of the bones, is nothing els but an outward anathomie of the whole bodie, couered and set forth with flesh, blood, sinewes & sinewes. So also there wanteth no necessarie office within, that appertaineth to the life of man. But touching meafelled or kernelled flesh, with which we haue not to interdeale within the vize of this our purpose, both because it is a monstrous mishapen substance, gathered within the flesh, contrary to nature, and also because sundrie infections arise thereby, in mutuall consort one with another, so that hauing this spoken of the inwarde worke in the outward temperance, are not to omit also the temperaunce of the inward motions.

Touching the lightes, spleane and raines which are of hot and moist dispositions, and yet their ordinances minister many drie effectes in the body: for there are some writers, as Petrus Brissotus, Petrus Galienus, Iohannes Glarensis, Michell Scotus, or Cornelius Celsus, who suppose the loonges to be
indued

69 / *Plume* and
not

indued with lesser moistnesse then the liuer, and the rather, because cholericke bloud is not intermingled therewith, except that which perfectly purgeth the same.

Theophrastus Paracelsus concludeth the loonges to be a certaine spongie instrument in the side, and is of such hote propertie, as that most chiefly it is nourished by extracting moistnesse from the liuer: And also it is to be aduised vnder the nature of dynelle, for that the spirite and breath hath such a force: able exhalation from the same. Therefore Auycen affirmeth that as all accidentall heates, doe much comfort the loonges, so all accidentall coldnesse, is most harmefull thereunto, as generatting typhikes, coughes, belchings, short breathings. And yet the loonges are much comforted vnder a naturall choller, in these bodies which can best possesse & imoy the same: where as the liuer bloud is moist and earthly, and vnder a melancholious temperance, and a melancholious body is very thicke, and subiect to putrified corruptions in the ayre, and therefore subiect to pestilence, especially vnder eury colde and drie distemperance.

Galen speaketh of certaine hot moistnesse, in mucilaginous flesh, inclineable to the second degree: such bodies doe drawe from the loonges and liuer, by an excesse exhalation, eyther of temperance or distemperance, the corruption heereof is easily found out by a stinking and contagious breath, and other superfluous excrementes deuoyded by fleame. And although the morning breath may be vnfauour by filthie and hurtfull contagions, proceeding eyther by long fasting, emptinesse of the stomacke, or the breath closely detayned vnder long sleepe, gathereth excrementall filthinesse thereby: so surely all the fathers and best wryters, doe attribute the efficient cause, vpon a slimie decay, and noysome corruption in the loonges, which necessarily falleth out by the moistnesse of the liuer, feeding the same.

It is a very hard thing to finde one member hote and drie together, except the hart, which standeth vpon the dyaphragma, which maketh diuision vppon the spirituall partes: Therefore Auycen placeth the hart absolutely drie.

Dyoscorides somewhat doth contradict Auycen heerein,

loonges

8. 11. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

That which
is hote is easily
corrupted
with cold.

in a body
breath

Who saith, that although the loonges giue breath, yet their comfort proceedeth from the heart, giueth heate and strength therunto: And also breath by either partes adioyned therunto, is made more hote. So likewise the liuer blood is deferred and strengthened in heate, by pursuing and searching vppon other parts of the body adioyned therunto, otherwise it is earthly, especially when accidentall effectes in diseases are transferred beyond the power of nature: And as the breath followeth the nature of the loonges, so the blood onely followeth the nature of the liuer, and yet in their proprietie they doe both decline, for breath is most filthily corrupted aswel by inward excrementes as inward diseases. So the blood by sweete and delicious nourishments is conuerted to choller, and is then both hote and inflammative: So that discrepating fro his first proprietie, utterly corrupteth, decayeth, becometh absurd in the degree of death.

Cornelius Celsus sayeth, the spirite, the heart, the blood, the liuer, the single flesh, the muscularous fleshe, the spleane, the raynes, the arteries, the vaines, are hote by accidentall meanes, otherwise they are cold: this his meaning is left raw and vnseasoned: it is to be coniectured he meaneth those accidentes to be the nourishment which increaseth, prospereth and cherisheth those parts of the body, in qualitie and quantitie, which otherwise after the manner of the membrane, woulde debilitate and surcease their power. All this considered, as the spirite is more exquisite and searching, so is it also in due proprietie more warmer then blood. Likewise and on the contrary, the arteries with the vaines and fatnesse, are hote, and yet by all and euery euill and subtil accidentes, colde, if the body in feeling or touching be found soft, it is not forthwith moyst: for reason may not iudge such a bodie to be soft, which by vnnaturall humour is manie times fluxible. For euen as wax is not of his owne proprietie onely moyst, as by the excesse of accidentall heate put therunto, so cleere water, is thickened or hardened by accidentall colde. This proueth all thinges to be vnder some vnnaturall proprietie, and reuertible from their first fresh flourishing natural course. So that hitherto hauing defined temperance with all measurable moderation, so also haue we differenced ages and proportions

sions of young men, from olde men: and olde men from children: and children from infants.

Next, after the opinion of Galen we are oneie to shewe the temperature of these accidentes, which verie highly varie many times from nature and become deformed and improper in the sexes: As slenderesse, thickenesse, corpulencie and a measurablenesse in the naturall condition of all men. And touching slenderesse, there are two euidences thereby signified, that is, as well the small quantitie of flesh, as the puer fatnesse concreated vpon drie bodies, thorow which the dyaphragma is thereby safest preserved from contagion: as the reason and vnderstanding vnuanquished, so that a large and liberall life, with sondrie excellent indowmentes are appertayning to those bodies. But corpulencie declareth the aboundance of fleshe, which ingrolseth and vapoureth vpon moistnesse, bringeth forth manie noysome and filthy diseases in the body: Whereas thinnesse and smalenesse of flesh, sheweth perfect drynesse, so corpulencie doth shew coldnesse and moistnesse.

*signified by the
smallnesse of
bodie*

Cornelius Celsus doth affirme, that a thinne body sheweth frugall fatnesse, nourished in the warmenesse of a thinne bloud. So these grosse bodies nurse by thicke bloud, and venomous humours.

These men are in a most dangerous case, if there be a colde congealment in the vaines and other members, which belongeth to surfetting dronkardes and such like disordered persons.

Galen affirmeth, verie muche good appertaineth to those men, which are perfected vnder a measurable comprehension. First if their bloud be hote, thinne, and clearely recouseth in the vaines: if their breath be sharpe, sweete and thinne: if their bloud be warme, sharpe and sweete, all which maketh indication of a perfect substance, except these natures be poisoned otherwise by some colde vaporous accidentes: for colde things doe easily concreate vppon a warme substance: or except also this vnnaturall, distemperat coldnesse, falleth out in melancholious complexions, whose bloud is thicke, thicke, and slower. And yet there are some sanguine complexions of inclineable fat, as they doe greatly fauour daintie meates, so doe they yeld good

liking to euery seuerall office and portion in the body. And nature euermore fauoureth, comforteth, nourisheth and playeth these complexions in her owne proper tie.

These complexions doe neuer concord with anye earthlie exhalations, but speedily decay and perish therewith.

fill Galen sayth in his booke of simples, that the naturall fat in these men is both hote and fatfull: And the water to fat, which is congested into substance vpon these men is colder, bitter, and exposed to innumerable perils. Also when thinne portions of this earthly blood, thorow cold vapours is made thicke, and thorow slender waynes falling downe, best liketh and desireth to possesse the coldest partes of the body, forthwith congealeth into cold fatnesse, not onely thereby pearceth the thinne substance of the body, but also hurteth the naturall actions in the senses, especially by the diseases of *h* crampe, fittches, feauers, reuins, crickes, lamenesse, numnesse, painefull gripinges and such like: whereas otherwise, good nourishment, warmenesse, comfortable sweates, bathinges, opening the poores, electuaries, purginges, omission of bloud, choyse of meates, might be sufficient meanes, to chase away the intolerable hurtres and perilles that may insue heereof, as also by preserving and nourishing of a more hotter and sweeter bloud.

Next followeth that whatsoener hath bin spoken heretofore, touching dyuells in the oment of the belly, which is a couerture aboue and beyond the silme, vnder which all the guttes are lapped, so there is another oment in the head which is moyst called the skinne or rim of the brayne and commonly called of the chyrurgians *pia mater*: It is coarcted in the middle partes of the head, with many offices and appurtenances thereto belonging. Therefore as well such men as women, whose bodies are inuessed with corpulent and fatterie flesh, are molested in the substance thereof with an interflowing inundation, so that their complexion is commonly moyst and there oment in the head moyster.

Yet surely there are some natures, so equally compacted in the order of the foure elementes, whose temperance is vnder the greeke word *EVC RATON*, which is neuer changed or molested.

molested with any malignitie, but stand mightilie against all distemperances. And as their temperatures are indifferent in all measures, so are they neuer dephehended by any impertie or euill accident: if the blood be thicke, then the vaines be straight and narrowe, and the blood floweth interfloweth.

The which sort of men are troubled with giddines and swimming in the head, are vnable to indure any paines, or undertake fasting or hunger: Whereas the other temperatures vnder this word EVCRATON undertake strongly, are swift in digestion, do wholsomly nourish al sustenance: into perfect substance their blood floweth and comfortable interfloweth in the course of the whole bodie: Their sleep is sweete, chearable and restfull: they liue in health: Their yong daies are ioyfull, and their old daies peareable to their graue.

And seeing we are farther to pursue the bodie of man in hys whole and substantiall essence, wee are next to consider the temperatures of the ayre. And although Auycen reporteth, that the bones of man hath more drynesse then the hayres, yet I can not otherwise reade, but that hayres haue encrease of an earthlie vapour, and the bones are vnder a sharpe thinnie vegetation of blood: and the stronger nature is there the increase is made more valourable, thicke and styffe: and as nature is inscribed out in the worke hereof most perfect to the eyes of all men, so doo they balliantly sustaine the trauels and miseries, which appertaine to this life.

Here might be a gathered conuiction in the temperatures of the gristles or the gristely lygumens, the tendons, which are the great sinewes, or the cordes of the body: as also the arterick vaines, where the spirit of life recourseth, and the hard and soft sinewes sensitiue, with the spinall marrowe. For the more softer these portions doo appere, the rather doo they obtaine and generate an indifferent nature, both of moistnesse and drynesse, as well of heat, as of colde: so that the good temperature of all these portions in the body, doo yeeld a perfect increase and nourishment to the hayre of the head, except they be distempered thow any superfluous accident otherwise.

Therefore Rasis sayeth, that the haire is a materiall cause de-

The excre-
ment of moi-
sture is of two
sortes.

riued from the humours of the inward partes of the body, as of the vaines. Ruellius saith, that strong is the efficient and perfect cause of thicke haire, which somewhat consisteth and stayeth vnder the estate and condition of the skinne, and is not generated of euery superfluitie, except onely of that superabundant temperature, which is gathered in the extreame partes of man: and those excrements are variable. As first, the excrements in the bleather are of two sortes: the one cleare, and the other thicke: the one is called Hypostasis, which by a perfect digestion is aduanced in the substance of the vyne, and either is in the blather or seroot, or strained and extenuated from the bodie, is passed ouer into vapours, for the increase of hayres: or els in styring and chafing the body, is deliuered forth by sweates, or els groweth into flegmatike inundations.

Galen toucheth that there is one part thereof ascending vp and prancing the vaines, deliuered and absumed away, by a dysremmatike spyttell, an other part is deliuered away by common course of excrements at the nostrils, and an other part is deliuered away by sweates, an other part is deliuered away by sorow of the eyes, in weeping, an other part is left for the increase of haire: so that whatsoeuer remaineth, is congested into the moist partes of the body. For although humours doe sometimes abide within those thin breathinges, yet haue they no due ordinance from nature: and therefore for that nature hath no power nor force in those degenerate humours, doe resist backe, and in respect of excessive moistnesse, cannot continue themselves within their poores, or breathing places, until there be a sufficient generation gathered together, arising vp into a fulnesse of hayres, in the head, beard, or priue partes, in which places the humours doe longest abide and settle. And nature hath prepared a way and passage for those excrements, to in-flowe by the banke and bunkes of the cheekes, to the chinne, whereby there should be a comely grace in the haire, vpon the fauour of the face.

Nature wolde
not disornate
the beautie of
the face with
haire, but
place them in
a seemly or-
der.

There remaineth a probable coniecture for vs to thinke, that haire doe onely increase of excrements thicke congested: and the rather are we so to thinke and iudge herein, for that some
part

part of those excrementes sensible passe away by weaknesse, as also for that they are vniuersal throughout the body. For when the body is disturbed, by any fuliginous or smokie vapours, then the outward forme of the bodie altereth and changeth therewith: besides which, the hairees doo eyther alter in their outward forme, and fall away, as leaues decay from the moisture of the tree.

And surely it is a high Philosophie to consider, that when the body is loose and purgative of nature, such excrementes forthwith doo yeelde and deuoyd, that the poores therewithall open, were weake and loose, so that many times those open exhalations doo not onelie disturbe the bodie, but as ingrofers of pure bloude, discouer themselves, yet in stay of their malice become subiect both to naturall and artificiall purgation. Therefore Dioscorides saith, that excrementall exhalations are no cause of growth in the hayre, but good blood: and that as blood flourisheth and decayeth, so hayres both in youth and age, discouer and open themselves: and also for that sicknesse extenuateth blood, dooth also decay hairees in the bodie, being extenuated from blood. Also as health increaseth blood and good liking in the body, so the hairees therewithall prosper, flourish and growe forth at large.

Auycen discourseth and trauesseth most highlie heerein, that blood is no cause of hayre, but rather a vaporous exhalation from blood: And as blood changeth, so exhalations doo herein alter: so that Auycen agreeth not with Dioscorides. Yet Galen flatlie concludeth, that moistnesse is the cause of hayres: and although the bodie bee strooke asunder from the head, yet there is an increase of hayres, so long as there is moistnesse in the heade, and therefore deade men haue increase of hayres, untill all moistnesse be absumed by putrefaction.

Let vs also in this treatise somewhat discouer the growth of hayres, which after the straightnesse or crokenednesse of the poores be either curled or straight.

These curled hairees fall out of diuers causes: not because the skinne is soft of it selfe, neyther because the exhalation

is weake, but because the passage of the exhalation is crooked, and the pores crooked, otherwise haire is enlarged in a right course, as well by strong vapours, by temperate moistnes, and soundnes of the body.

Theophrastus Paracelsus reporteth an other cause of curled haire: as both because the rootes of the haire, are wrinkled in the right passage, thorough excessive drynesse, as also because exhalations are in their natures over drie, fuliginous and stretched: And (as Rasis saith) for that, moistnes is deuoured and swallowed by a contrarie effect of drynesse: Therefore haire both in colour and curlednes, and playnesse do differ according to these courses. And yet Rasis sayth, all haire follow their natural complexion in colour, until old age cometh on, and altereth all things.

Let vs take better examples hereof, in the difference between the haire of a man, and a beast: for that the moistest skin is allowed by naturall course, to haue the thickest and shortest haire, & the rather for that hot moisture stoteth and swimmeth between the skin and the flesh, is of like quality in all the parts, as well of clouen hoofe, as claw-footed beasts, so that the growth of haire in a beast, is like a flathie fresh meadowe ouerfloten with a shallow water in the rootes, and the grasse therewithall ouerflourisheth: but cold frostes and alteration of weather decayeth and perissheth the roots thereof. Euen so intemperate calamities of times and seasons, ouerturneth the naturall temperance of haire, in all unreasonable creatures. So likewise in these human complexions, whose haire although it be of most high qualitie in plentiful growing, yet thorough excessive vnerie falling into cold diseases, their haire decayeth, waxeth thin, and vterly looeth in the roots, especially when the pores in a mans body are ouer traueiled by a moist exhalation.

Theophrastus Paracelsus putteth forth these reasons, that footsteeple in moist groundes, are easie with euery storme washed away, but footsteeple in drie groundes doo longest indure & abide. So that, as these moist exhalations in the flesh, do nourish and greatly comfort the haire, so also if these exhalations bee altered, either by malign vapours, or corrupt blood, or distemper-

ed by the contagion of colde diseases, the haire decline and
vanish therewithall.

Now furthermore there are some bodies, whose drynesse ex-
ceedeth on the contrary, and yet under some moisture produce
a competent number of hayres: but when their drynesse becom-
meth combust, are like to starved earth, which without some
moisture cannot bring forth grasse. This drynesse under the di-
uers ages of men happeneth in the braines. So also there is
another sorte of men who are like unto moist tempered clay in
spring season, or beginning of sommer, yet parched up and
overdried in the latter end of the yeare, bring forth nothing but
barrennesse and dust. So there is a most unhappie sort of men,
who by excesse drynesse in their adolescencie, become bald, bare
and barrenous in their braines, towardes their latter age.

It is to be marked that hayres in al ages, follow the course
and temperance of nature, and leaue off to shew themselves un-
der those properties, vnto whome they doe appertain.

Cornelius Celsus sayth, that a bald-headed man, is destitute
of moistnesse in the braine pan, & the rather because the hayres
of the necke, beeing called the guides, are obstructed, doe not
perfectly recourse, except vpon the hinder part of the head.

Ieremias Thriuerius sayth, that it is as vnpossible a thing,
for lobsters or crab-fishes to beare feathers, or oysters wooll, as
a bald-headed man to produce naturall hayre: not onely because
there is both an opilation in bloud, but also because there is an
extreame drynesse, and shrinking of the sinewes, in those mate-
riall partes of the braine.

Surely all drie complexiones of black chollericke inclination,
are hearie in the highest degree, but falling into contagion and
hote diseases thoro' the same, as they doe become bare and
bald so are they men of verie euil and dangerous manners. Yet
Auyccen greatly commendeth bald men, of sanguine complexti-
on and flaxen hayre, to be trustie, honest, and verie precise and
dewout: and yet manye of them haue reaching wittes in high
causes.

Hypocrates sayth there can be no direct temperance in bald-
nesse: for that in the first place, those thinges which be hearie

ciely are hote and moyst : In the second place bald men are drie, and in the third place, bald men are in their extreames : so of sickenesse and diseases, doe swiftly approue in the nature of cold and drie : therefore we are verely to coniecture, that all ages of men, denunciat their natures after the temperance of the regions and countreies, vnder which they are borne, as well as their owne priate complexion and age : for as the ages of youth are hote drie and hayrie, so infancie is smooth colde and moyst and without hayre. Then seeing there must altogether fall out a perfect sympathie, or equall combination vnder the temperatures of countreies, and that hayrie men natiuely appertain vnder regions hote and drie : so then there must be a temperat cause in contrarietie hereof, for that Theophrastus Paracelsus holdeth in opinion that hote and drie countreies, absume and quite take away all the humours, which intently nourish hayres.

Auycen sayth, that heate and drynesse in those bodyes, are not so easily nourished, and therefore heate and drynesse of those countreies, are nothing profitable in the generation of hayres after the naturall sympathie, and mutuall combination in temperance of the bodyes themselves.

Galen speaketh of young men of the Ethiopians, who of their owne complexion and naturall inclination, are hote and drie, in respect of other countreies, the which propercie furnissheth their bodyes with an excesse strength of hayres : And although curled, yet not diuersly coloured like other countreies, which signifieth the superabundant heate, vnder which they liue.

Surely I am perswaded, it is a moste direct poynt, not to compare nature with age, but to compare countreies with ages, which in all the conditions of hayres, may be best accompted of : For the Ethiopian young men in temperance of hayres, both in multitude and strength, exceeds the young men of these our countreies in the highest degree.

Let somewhat more, in this our treatise, be attended vpon, and diligently considered in the temperance of women, touching hayre, for that there are some who thinke the same farre disagreeing

greceing fro this our purpose : that is, a woman of cold & moyse
 temperance, is indewed with a verie thick hayze, who for the ma-
 teriall substance of moystnesse following vpon her, hath not one-
 ly many hayres, but most long hayres, for which cause, women
 of moist complexions can neuer be bald. And a flegmaticke wo-
 man following the temperance of the whole body, cannot in
 any respect, want hayres, and sometimes exceeds therein farre
 otherwise then common course, Except a woman of moderate
 and due temperance, which cannot ouerpasse the boundes and
 limites of nature, in the ornature of the body : for those women
 are of pure feminine complexion, and are not bearded like
 men for two causes : the one, because the vapours of the ma-
 trix, are rancly deuoyded by naturall profumitie, as also for
 that the ascending moysture thereof, is subtilly occupied in the
 braines, for the plentifull generation of haire, so that the chin
 partes are utterly barrained thereby. Then touching those
 hayres, which haue comely treales vpon the eye-lids, & bankes
 of the browes, doe shewe the excellent ornature and seemely
 grace of nature, by a certaine liberall benefite, in beautifying
 the womans proportion, farre aboue all other creatures: for as
 these hayres are outwardly planted, so are they regarded as in-
 creasing, and springing vp in their due disposition, by an out-
 ward view, for if they did follow the temperatue of men, they
 should grow confusedly and without order. Then how greatly
 doe those women scandalize both nature and affection, which
 by colouring, crisping, plattting or striking forth of their haire,
 doe deforme and disguise their fauour and countenance, in the
 open shame of the world: notwithstanding all which, are not
 able to alter the seemely shewes of nature, whose power both
 in the head, bankes of the browes, and eye-lids, is both abso-
 lutely and artificially expressed. And I would haue it further
 knowne and marked, that the difference of moystnesse and dri-
 nesse in natures goodly works, is unlike: as if graine or seedes
 were planted, or sowed in earth of two natures, so that the one
 should be in temperance more fruitfull then another, so doth the
 haire followe the temperance of the skinne, both in substance,
 complexion and colour. In like sort, as the hayres in the heads

of women, be moyst or drie after their temperance, so vniuersally, both the hayres in the bankes of the browes and eye-lids are drie, because the continuall humectation of the eyes purgeth the same.

But twice and once is either man or woman happie, who safeguard their head under a drie temperance: for that moyst corruptions within, do speedilie and dangerously alter the outward hayre, to become gray and grisly, and the rather, if the body be vnequally distempered, by any colde and vaporous disease.

Therefore two sortes of gray hayres are to be considered vpon herein. The first sort, thow the rage of surfetting youth, in the vntimely age of man, especially when the temperance is altered by cold venerican vapours, the extreame malice whereof, suggesteth these colde and perfect diseases of feuers, bloody eyes, flegmaticke spittle, impostumations, short breachinges, head aches, as also the whirling and giddinesse of the braines. There are also gray hayres, which naturally fall vpon the pure olde age of man, signifying temperance, chastitie, soundnesse of body, as pleasure and health to the grave. As these gray hayres were attained and gotten by wisdom and good aduise, so are they preserved and continued, as an ornament of great and inestimable honour to olde age.

Likewise, after the temperance of hayre, the nayles of the hands and feete, are preserved or decayed in good or euill condition and estate: and yet they doe not so speedily alter, by the interchange of the inward humours, as the hayre doth.

Dioscorides sayth, that the increment of nayles, proceedeth of pure bloud: his reason is, for that if the nayles decline and putrile, a freshe nourishment springeth thereof againe.

Cornelius Celsus sayth, because the vaines beginne and end in the fingers and toes, therefore nature sheweth an outward worke, like a comely pentise to couer the same.

Ruellius sayth, the flegmaticke and moyst man hath a moite prolix increment in the nayles, for that there is a continuall moiste interflowing vapour from the sinewes, feeding

ding and nourishing the same. So the hot and chollericke man hath sharpe, thin and little nailes, because large moisture from the sinewes wa:steth thereto.

Theophrastus Paracellus saith, a moyst woman hath thicke short nailes, if shee bee aptlye menstruous, or els not.

Galen saith, if the plat, chest, or bulke of the bodie be wide and broade, so that the heate of the heart hath free and plentifull passage, the increase both of the haire and nailes, are much prospered therewith, especially if the heat of the heart bee both pure, excellent, and nourishable: Whereas if slenderesse and straighnesse bee in the bulke, dooth shew the naturall drynesse of the heart and chest from the byrth day, thorow which there is greate obstruction from the naturall course of good blood, offending the vegetation both of the nailes, haire, and all other partes. Therefore the straightnesse of the bulke, is perillous to the wholsome ordnance of health, for those bodies are commonly preserved with naturall fevers all the daies of their life, doo not onely absume in the tenuity of their flesh, but many of them perish and decay in the substance of the heart. Some certaine, aswell by the strength of nature, as by yeare and time, ouergrowe the eager humour, and so eschape the dangers hereof. And yet many of them after any such recovery are greasie incumbred with a tish upon the lunges. Although it is possible by medicinable art, to repress and reprove the drynesse of these partes, yet not so perfectlie, but that a smache thereof will followe vpon them vnto their last end.

The heart
hath a drie
heat,

There is an other sort of men which are both of hotte stomaches and ranke liuers, as their red coloured countenances declare the same: they are also purple-nosed and hayrie about the breast: Auycen reporteth them to be men of forcefull stomaches, apt to warfare, and yet their courage very much subdued from inflammation, and desire to lecherie.

Dyoscorides saith, that a true martiall man is altogether without lustfull pleasure, or desire towards women: and yet full of mercie and loue towards them. And furthermore, a lecherous man is not alwaies bolde: for both by qualitie as quanti-

Hot / stomack
with / humors

tie, his thighes and loines and other limamentes, shewe the constitution of a faint liuer. So also the broadnes of the breast, and length of the necke, are the outward signes of an inwarde trouble some minde.

Theophrastus Paracelsus saith, that a short necked man, is apt to conceiue, pragmaticall, and verie of dangerous disposition, and yet his body verie subiectiue is vanquished, vnder euery strange accidentall disease. A wie necked person, hath verie high conceites to accomplish, and their mindes are easilie infected vnder many dangerous practises.

Galen saith, that reason cannot instruct vs in these outward signes of nature, but an inward and direct constitution, maketh a perfect experience hereof.

Auycen saith, that if the outward complexion be cold, the inward constitution is hot. If euill maners bee outwardly discovered, the inward thoughtes are more easilie coniectured, which is more sufficiencie prooued by the estate of seasons and countries, for that all men generallie are proclive and apt to shew the maners of their countrie, in their conuersation, whether it be in pouertie or pride: either in rudenesse, or ciuilitie. We are therefore the rather to suspect the wonderful and high constitutions of nature inwardlie, by these outward euill properties and dispositions: For in the south regions all outward things are hot, and all inward things colde. So on the other behaue, all outward thinges vpon the north partes are cold and freeing, when the inward estate is warme, and the temperance therewithall peeldeth hot: whereby it cometh to passe, that the people borne in those partes of the world, are of most fierce courage: and although verie bolde, yet in all their enterprises headlong.

Auycen saith, those which be borne vpon the Meridian point, are vnnete for warres. So Iustin reporteth, that men of the north partes of the world, are in the beginning stout and fierce to battel, but their hartes in the end, are soluble and melting with the snowe. For all outward temperaunces doe retire and flie backe to the inwarde partes of man, by reason of outward colde: wherefore they haue not a stronge digestion.

tion, but all inward things are in them thereby of great valour.

Some may think that Hypocrates reasoning with Galen, hath made a very vnlikely argument or p^{ro}posie herein, as the Europeans, are more fiercer then the Asians, for that they endure greater inequalities of seasons: and whereas summer is verie hot in the one, and winter verie colde in the other, so an inward heat is contempered vnder the condition or estate of either temperance. Cornelius Celsus verily thinketh, that Hypocrates respecteth the experience which those countries approue by war, or by such great inequalities of seasons, are the better prepared to abide and suffer all interchangeable calamities of the bodie, which ought to be borne and suffered in warres, and therefore these sortes of people are more fitter for wars then other countries.

It is most certaintie to be credited that those which inhabite the Meridian point, are more hotter in the liuer and hart, then other countries: yet their heat is strange, not naturall: they haue plentie of good blood and breath: they are wise, but not valiant. And those which inhabite those cold regions, are therefore fierce, stout and apt for warfare, and haue a conioined substance of breath and blood aboundantlie in their bodies. And therefore Auycen reporteth, that those which inhabite vnder the Bear, doo in fiercenes, courage and valour giue place to no man. And Hypocrates doth call their temperance fierce and sharpe, because their heate is vniued and ouermatched with colde. Also in those temperate regions which inhabite the Meridian point, heat draweth and inforceth heat, as may be well perceiued and vnderstood in those extreame and hot seasons of the year, whereas strong and fierce corruptions, doo infect and draw vpon the bodie of man, by hotte and malicious contagions. So in these European countries, the times and seasons of the summer, excessiuely inforceth heate vpon the extreame partes of man: and also their winters are ouer much colde and very bitter to the outwarde partes: so that their digestion in winter time is more stronge, and their naturall heate more aboundant.

Chollerike
men haue
great tran-
quility in win-
ter.

There is a sufficient discourse in in the firste booke of these Temperamentes of chollerike men, inhabytng these European countries, whose outrage hath the greatest domination in sommer, and doo liue at most pleasure, quietnesse, and rest in winter. So flegmatike men, haue their ioy in sommer & greatest distemperature in winter. Yet Theophrastus Paracelsus sayth, that seeing nature hath differenced the chollerike man from the flegmatike, by vnequalnesse of seasons, so the inwarde heat in the time of winter, is more shorter in the one, & naturall heat in the time of winter is more stronger in the other. which if it be so, then all liuing creatures (without exception) are to haue a more pleasant and happie estate of life in winter then sommer, because naturall heat is the artificer and instrument of all liuing thinges.

Cornelius Celsus saith, that like as the sunne is lodged vnder the darke baines of the clouds, in the night season, so heat is hidde and shrowded in the secrete baines of all thinges in winter, and waxeth more outward and stronger with the increase of the yeare, vntill by the temperature of the sunne it bee powerfull and mightie.

Arnoldus de noua villa assymeth, that the complexion of man ariseth and falleth, with the temperature or distemperature of the yeare: so may we gather hereby that choller rageth and superaboundeth more in sommer then winter, only by an intensive qualitie. Then hee and doth not argue no full quantitie of heat in winter, but rather sheweth some remissionnesse therein: for which we haue some opportunitie offered, to discover these liuing creatures of the water, as the crab-fish, and other shel-fishes, whose outward vesture is alwaies hard and drie, yet there inward temperance is moost and soft, especially in winter.

The Physicians doe minister these and suche like fishes to patients, which are wasted and consumed vpon the loonges and liuer, and other affected partes of the body, as a speciall nourishment and restorative. They are much deceiued herein for the egreuousness thereof, proffereth little moisture, is of salt taste, and stubborn digestion. And those which are indangered and vexed with that disease, doe take best liking of easie
and

and light meates, which speedily doe digest.

There is another kinde of shell fische, called an Oyster, is in operation easily conuerted to choller, the constitution therof is most wholesome in winter, vnder qualification of strong and eger frostes: they haue perfect digestion in the body of man, by the bountifullnesse of pure good wine, especially if the same wine be vertuous in odour, colour, sapour, and feruour, then doth it putrifie corrupt blood, vnfecteth euill humours, refresheth the senses. But rackt wines are most vnwholesome for the body of man, although the seasons of the yeare be obserued, for perfecting them, in their degree.

It is an error
that rackt
wines may be
perfected by
observing
seasons of the
yeare.

And furthermore wee must make coniecture of the inward temperance of fishes, by their outward proportion and propertie, of which there is foure sortes: as churliche, shellie, scale, soft and sleeke skinned fish. Their inward causes doe most easily conuert into dangerous diseases, if that circumspectly they be not remedied and prevented in their strange operation. For whereas some kinde of fish, are in their naturall propertie cold, so are they flegmaticke, nourishing, variable and grosse substance. Whereas some kinde of fische are hote, so are they chollericke and of most churlish operation in the body of man.

Also there is some kinde of fish drie, vnnourishable, and returneth to slender excrementes. But Auycen affirmeth, that chollericke fish, is best brooked and digested in winter, and flegmaticke fische in sommer.

And Ruellius with many other excellent writers, doe commend the Sammon king of fishes, which of verie nature ministereth great safetie to the body of man, both in sicknesse and health, and hath a very perfect constitution to be resolved into pure blood, especially being dronke with wine: as Cornelius Celsus sayth, is an approued medicine for costiuenesse in the loanges, and perfecteth the opilation of the liuer.

If the Sammon
be moderate-
ly eaten is
easily digested.

So also, a most high and singular commendation belongeth to the constitution of the Gurnet. And although fish is a lentine foode, being of an extenuated and thinne kinde substance, yet are they of diuers temperatures and orders, and hardly coniectured vpon, in their severall operations: for flegmaticke and vaporous

4. v. m. f.

fish, nourisheth hollow belching, immoderat thirst, sower & sharp
fleame, and as manie haue a molte greedie desire thereunto, so
their stomackes are immoderated and ouercharged vnder bilde,
monstrous and vaporous humours, and not by the vnrational-
rable meanes of anie distemperance otherwise.

And surely the stomacke indureth these vaporous humer-
rations, rather by euill nourishments then anie distemperance
of the bodie, or putrified corruptions in the ayre. And yet there
are very great considerations to be heren vnderstood: whether
these belchings, or coughinges proceede of euill nourishments,
or of naturall humours in the body, or from accidentall corrup-
tions in the ayre. For if grosse feeding and euill nourishments,
be cause heereof, then the vniuersall body is infected, with fuli-
ginous vapours, of disposition, yeelding to be pituitous and
flegmaticke: And if it proceede of naturall humours, and the
body inclined thereunto, then the flesh absumeth, and by litle
and litle mynorateth, not onely substance, but digestion wax-
eth weake, the guttes clung, the liuer and loonges waste, the
sinewes and vaines in their naturall and iust course of bloud
stoope. And also if it proceede of the corruption and interchange
of the ayre, the euidence thereof is regarded in the alteration
and deflowring of the excrementes, by a pituitous disposition of
reliques in all partes of the body.

There is also another molte hote and contrary excrement,
called cholles: as it is deriued from the liuer, so doth it outrage,
and superabound in the bodies of those men, ouer whom it bea-
reth rule. If the strength thereof grow great, and troublesome
it is best remedied by euacuation downward, so that the hu-
mours be before vnsettled, by some preparatiue medicine: But
if the stomacke be therewith ouercharged, it were not amisse, by
moyst vomites, to be aduanced vpward. And yet there be ma-
nie, which cannot be so helped: both for that they be naturallie
disframed, as also for that their passage from the gall to the
bowels, is ouer-little, and more larger about the stomacke,
comprehending excessive excrementes, which impureth vitall
bloud ouer grossly. For vnto whome such cholles is generated
in the stomacke, cannot otherwise be withdrawne, except by na-
turall

tirall euacuation downward : therefore it is both vnaturall, and without arte, to purge them vppward, except there cannot be deuoydance otherwise, especially and the rather because of a greene rotten prassine substance congealed in the stomacke. There is a further and a more higher waighe to be heerein respected, as not onely in putting a difference in knowing the diuers natures of this choller, but an artfull experience, in purging and putting away the same: For if it proceede from the liuer, it is yellow and pale : if it ingender vppon the stomack, it is greene, like to the colour of a Lecke : if it breede thorow a malicious corruption, it is ouerprassine, and an enemye to all the naturall and sensible members of the body, discolourerth and defacerth mans nature and perfect complexion, and in it selfe, fauoureth a venomous propertie.

Galens opinion is, that if a cold liuer be warmed under anie accidentall heate, it increaseth and ingendereth a profluous choller, exceedeth all the heates of stomacke, and all other partes of the body, although they be neuer so full of seruour and heate. And greene choller hath for his condition and qualitie, an exceeding heate, which thorowe any accidentall dislike, it be chased from the stomacke, doth forthwith recourse to the liuer, and desireth a perfection therein.

Although appetite delighteth to gnawe and whet vpon grosse and fuisome meates, and to insarce and ingorge the stomacke therewith, so doe they contagiously breede, nourish and infester venomous choller to become high stubborne and vnuanquishable.

So also there are some meates which in their owne propertie, (thorow their exceeding corruption in the stomacke) doe euaporat and defume the braines, with greenous swimming aches in the head, payneth & aggrauateth the eyes. So hard egges, honie, shell-fish and suche like, as great and perillous instruments of inforcing the danger hereof: And nature is also hardly and painefully occupied in digesting them, into a readie and perfect substance. As if it were solwes flesh, or buls flesh, which impresseth and settleth rawe humours moste deeply, to ouermelt & transspread the whole body of man, so that no medicine-

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able meanes, neither byward nor downeward, maketh expulsion thereof.

edge of position

Surely the disposition of the head, ought to be alwayes regarded vnder some temperance: as whether it be cold or moist, hote or drie: for colnesse bringeth forth flegmaticke humours, whole often and dayly distillations, absumpt the good ingredients of the braine. For mordicat rewines are hurtfull to all naturall operations, loosen the rootes of the hayres, discloseth the body to all pestiferous corruptions and stenches, dimmeth and obscureth the eyes, dulseth the senses, benummeth feeling, astonieth hearing, dissinacteth tasting, and stencheth smelling: yet many grosse contagious meates, are by wholsome sauces qualified and delayed in the artfull knowledge, and skilfull handling of good cookes. So also redolent wines, if they be intertained into a perfect body, are both conuerted to fragrant blood, and establishe the complexion, to become delightfome and remedious herein.

A good cooke
is in the na-
ture of a good
physician.

999 Ruellius affirmeth, that great operation consisteth in the vertue and propertie of a rawe or reare egge, especially for the rewine, if it be wholsomely taken: for then it purgeth foule blood, strengthneth nature, clenseth the liuer, fortifieth the stomacke, sharpeneth the senses, melloweth and increaseth appetite. And wine is much commended, if it be of good and perfect flavour and substance, to be dronke therewith in the morning. All which being equally tempered doth much preuaile against flegmaticke rewines, for certainly these rewines happen and fall out many times, by alterations and vncertainties of diets: Therefore it is to be distinguished, whether it be an issue from the braines downeward, or a vapour from the stomacke byward: And yet manie times also, the body is inclinative to these rewines vnder strange accidentes, by alterations and varietie of seasons: then is it impossible to overcome the incomprehensible distemperances of nature.

And lastlie, there is a coniecture by some methood, to be outwardly discerned and regarded, not for inclinative dispositions onelie, but for sundrie naturall infirmities and diseases which most bodies vnder some elementall distemperance are
subject

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Rasis affirmeth, that although greate inundations and intercourses, either of superfluous moistures in the head, or venomous vapours in the stomach, defluxing and galding the eies, yet the pretious eie-sight may long be preserved and continued without darknesse and decay: and yet confesseth that continuance vtterly ouerthroweth and sinketh the pearle to the bottome. The same Rasis saith, that a waall-eyed man is of

drye disposition vpon the liuer, and the liuer-blood thereupon is made most pure: yet thele waile-eyed, squint-eyed, and lame-eyed men, are most rumatike, are so far subiected in their owne nature, as that the whole vniuersall infections of rebvines concur vpon them.

But touching the dangerous conditions, and most villanous manners, which that sort of men are inclined vnto, are sufficiently portraied and painted forth by Auycen.

I will not therein intermedle so largely as they deserue: and for that my purpose only tendeth to finde out the due temperance, which euerie man is subiect vnto. And yet Galen thinketh, that for asmuch as man hath a deuine beginning from his creation, temperaunce ought not to bee coniectured vpon.

Leonardus Fuchsius saith, They which iudge vpon temperance of many ages, offend very much. For doo not the outward signes of haire, both by sicknesse and age, alter after the inward disposition? And likewise, all members wrinkle and alter, after the inward corruption of naturall blood? Then the easiest and perfectest iudgement that herein is to bee required vpon the seuerall temperatures of man is to coniecture vpon melancholike temperance, whose inclination is colde and drye, and their blood soonest dooth corrupt, which is best outwardly regarded by the outward alteration, and disfastionment of hayres, which inwardly proceedeth of fuliginous blood and smokie humours: for the olde pouerbe is true, that soote is next smoke, and smoke next fire: & way after it is tempered, is more easile imprinted vpon with a seale. So likewise infections alter the humours, and humours alter the outward estate of man: and after that nature is made subiect to corruption, a strong impression followeth euer after vntill death.

And furthermore, there are many which cannot be recouered from this error, affirming, that temperature ought not to bee adiudged vpon in old men, especially if they be flegmatik: for as old flegmatike men be cold and moist, so their excrementes are vncertaine and subiect to bloody fluxes, scowping laskes, thewaine
mud:

middle, bloody, blacke, and thicke: and likewise a melancholike man, whose youthfull temperature consisteth vpon a perfect blood: but naturall complexion is drie and cold, when age cometh vpon them.

Theophrastus Paracelsus giveth counsell, and therewithall assureth, that no good searcher of mans disposition, after fourtie and sixe yeares of age, interdealeth with the excrementes.

Arnoldus de noua villa giveth more larger libertie in perfect bodies, untill fyfrie and sixe yeares bee accomplished. For as many old men haue a hot drie bodies, so manye others haue yearely and waterie bodies, vnder which, seuerall dispositions in old age falleth out.

Last of all, it is a doubtfull and vncertaine thing, to discern the temperature of euerie olde man, in age and sickness.

Rasis holdeth in opinion, that in age nothing is to be gathered, neither from excrementes, neither from foure, nor shape, nor scarce from operation: for operation of some part, by occasion of variable disposition, may be confounded in another part.

I doo let passe the opinions and iudgmentes of manye Writers, how the signes of diuers ages differ in sickness, neither thorow out the whole ages of man doo they obtaine or continue any one perfect significative agreement. Therefore whosoever traueleth in the variable temperances of man, let his best direction bee taken from the pulles, as feeling euerie office of the bodie in his proper worke: Yet surchye whatsoever is spoken against the view of excrementes in the sickness of old men. Ruellius saith, that excrementes are not altogether to be reiected or dispised, but according to the straungenesse of the sickness and accidentes of the disease, duely to bee considered vpon.

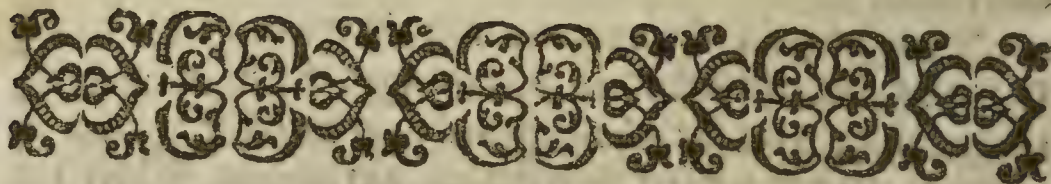
To conclude, euerie practitioner hath a large field to traueil in, in the time of sickness. As first, to vnderstand the

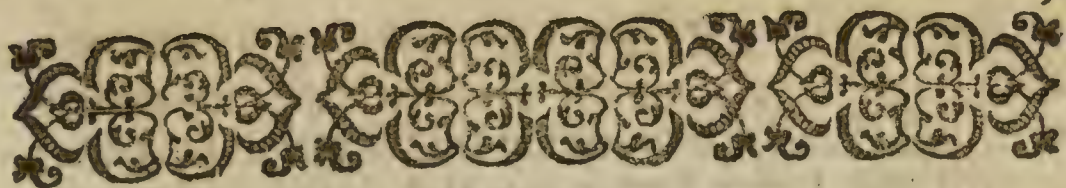
disease, by feeling the pulses. Nexte, to consider whether e-
 uerie office of the bodie laboureth alike or no. And thirdlie,
 whether the Accidentes doo stay in any one parte of the
 body, more then an other. And last of all, whe-
 ther the duetie of the excrementes be
 perfourmed in a naturall
 course, or no.

Thus endeth the second booke of the Tem-
 peramentes.

*The Lord made heauen and earth, and all thinges
 therein : blessed bee the woorkes of his
 handes.*

HERE





HERE BEGINNETH THE THIRD
booke of the Temperaments.



In these former bookes there is set open, the differences, significacions and accidentes of cold, hote, moist and drie thinges in their actiue natures, and to finde out the reason not only why they should be approued in action, as also why they should obtaine their equall qualities to be comprehended and easily perceived by touching. It will not much herein trauell. For as one of them hath no powerfull, nor perfect constitution without the equall trauell and further ance of one another. So one constitution doth still appeale vnto another, vntill the occasion, (which before was obscure and vnperfect) be drawne vnto manifestation, power, strength and agreement, which (as Galen sayth) doth confirme all medicinable confections. And there must be hereunto also annexed not onely the sensible vnderstanding of these naturall causes, but a iust consenting of their forcible power and vertue to haue one successe. Also there must be a very high regard had, that medicines do nothing in nature digresse from the assenting inclination of suche bodyes, vnto which they owe their defence, helpe and succour. For contrary medicines dangerously doe imprint their malice & power, inforcing the grieffe to become more outragious inflammatiue and vnsettled: Experience may instruct heerein, that a powerfull medicine in the fourth degree hote, cannot escape, or be druen backe, from some verie dangerous action. For these putrifactiue or corrosiue playsters which in their causticke nature doe worke vpon outward sores, although they be sodainly taken away from that place, ouer which they did worke power and effect, yet their

Causticke is
burning.

impression or action of heate, cannot sodainly or vnawares be taken away, for the deepenesse of the soze hath comprehended the power thereof. And therefore these inflammative actions, without more larger libertie and skill, cannot bee extinguished.

The same thing by colde medicines is more clearly perceived and understood. For blacke poppy cannot in the fourth degree, vnawares be intertained into the body, but that, by the same meanes, doth oftentimes forthwith alter the body, and the active mouinges sensible hindered, in the vnaturall course and action thereof.

It is otherwise with hote medicines, which although they excede from vs in common course of heat, yet the power thereof, many either be mitigated or utterly put out.

As touching cold medicines, the reason and understanding is not heereunto alike, because coldnesse, not onely deeply lurketh in the vaines, but stoppeth the vegetation and quicknesse of nature, hauing once overcome the sensible partes of man: that although warme thinges be proffered for restoring, quickning, and lifting vp of that sleepe and deadly inuasion, either shal it nothing at all preuaile, or els the sensible and naturall partes cannot be recovered to a perfect, and due estate and disposition as before. For if colde water by a secret potentiall estate, be intertained into a warme body, and the body by a variable disposition therof, altereth into a more higher degree of coldnesse, doth extenuate nature, and decapeth the power of bloud, although the strength of the body exhausteth the sensible coldnesse thereof, yet there remaineth a sharpe impression for many diseases to insue.

Furthermore warme water, being receiued into a hote bodie, although it be possessed with the body for a whole dayes space, as it hath nourished vnder some naturall warmth by the strength of the body, so can it not be otherwise knowne or perceived, but that the body is made more colder thereby, although vnder naturall warmnesse, it passeth from the bleather againe.

So doe we beholde the power of a cataplasma, which although it hath a naturall power of coldnesse, yet if it be removed

ued and the place touched, all inflammations shall sensibly appeare more subdued, moderated and seasoned, for inducement of a more higher and excellent practise in the worke thereof, which as some holde in opinion is contrarie in powdered medicines, whose power is onely to purge, drie, and excoziate. Yet no doubt there are some powdered medicines which in revealing an imagination of diuinitie in substance, are in proper tie altogether moyst. And except the body be of a drie cholericke disposition, shall nothing preuaile to accomplishe any drie action to become perfect and sound.

Some will maruell, why the qualitie of elementes should minister health, ease, and safegard to one, And shew no potentiall act, but rather offence, in another.

Certainely as all interior causes are subiect to the alteration of celestiaall dispositions, so celestiaall bodies are stable, firme, and perfect, and in their properties are voyd from alterations. Then no scruple herein neede to arise, whether this potentiall estate be ingendered or giuen to medicineable hearbs from nature, or from celestiaall bodies.

I doe thinke not onely power, but all indicible properties inioy a metaphisicall effect. And surely forme or bodily shape, which heerewith is adioyned, hath an indifferent participation from the complexion of elementes, and the condition of celestiaall thinges. Yet the iudgement of olde wryters is, that the proper tie of these naturall causes, to be no other thing, the an indicible temperature, hauing some iudicible proper tie: and forme is no other thing then a temperance in his owne nature, or the immediate and extraordinarie reason from the celestiaall influence; therefore the naturall philosophers haue not spoken in vaine, that Man and the sonne did beget man: Then surely the starres are nothing at all occupied in the generation of mixt thinges, rather doe they claime a most great part to themselves of that which appertaineth to these immixt properties and powers: And it is no maruell, but that these vertues, powers and strength, are so opposite and manifest to our feeling and perceiuing, that heate and colde should also haue a singular preheminence in the stars. Theophrastus Paracelsus sayth that

All indicible
thinges haue
a iudicible
temperance.

all these medicineable hearbes are not elementarily ingendred. But brought forth, of some deuine power, from the pure celestiall estate aboue. But yet these elementall qualitics so highly doe beare their force in the countenance of all inferiour thinges, and their powers are so full and large in all medicineable effectes, that no furtherance or meanes preuaileth, eyther to confirme them, or els bring them backe, to any other strange act, or vnusuall alteration.

Dioscorides sayth, that the deuine power moueth the elementes to become eyther naturall, or vnaturall to the earth: And the earth withall the boundfull creatures therein, do take their essence, increase, or decrease from the due course or alteration of the said elementes.

The chiefe Philosophers doe say, that the high fruitfull situation of the sunne, worketh vpon all liuing creatures, that all naturall causes greatly preuaile thereby.

Then it is no maruell that single medicines, haue an appropriate inclination in themselves, but artificially qualified from their owne nature, haue a more clearer and peaceable effect: And although the sunne, doth in euery place cast her seasonable power and strength, yet not with one indifferent qualitie of warmenesse and heate, to be intertained into all thinges alike, not for that there is any defect in the primarie proprietie of the sunne, but because there is a severall proprietie from the complexion of elementes. For as no phisician can frame one medicine, to be indifferently receiued and intertained into euerie severall constitution: So the sunne is shewed forth in one force, and potentiall estate alike, although the action vpon all inferiour causes unlike: for that, euery thing followeth the proprietie of nature from the complexion of elementes in generation and the proprietie of the sunne in augmentation.

The vnseasonable elementes doe oftentimes darken the sun, and thereby distemper and disleason the inferiour causes of the earth. So also the confused courses and running together of the stars, intercoursing by an vsingled and variable power within themselves, is the onely cause why all the hearbes and fruits of the ficke, are of medicinable and saluing condition ouer

one, and nothing at all profitting but rather hurting unto another.

Therefore the power of all these things are distinguished three manner of waies. As firste, their possibilitie hath one ordinarie power in themselves. Secondlie, that a supreme naturall substance, coagulateth in the power of all inferior causes. Thirdlie, dooth in the same power obtaine and accomplish some effectuall proprietie in it selfe, which by any foraine accidents can neither be interuented, nor altered, except inforced from one proprietie to an other, to some supreme excellence within their owne naturall essence.

Therefore these medicines whose vertues are determined hot in the second degree, are most easily made hot in their action, and also most easily are they conuerted to fire in open extremitie, exceeding their natures: as vnslaken lime, rosenne, or gunne, which ysliucth from the excesse vapours of trees.

But the greatest danger happeneth in colde medicines, especially if nature hath determined their operation hotte, and their action colde: as the Hemlock, which of Dioscorides is called *Cicuta* (a most poisonous practise in the fourth degree,) hath not onely a hot proprietie and troublesome effect, but an impresiue action of a colde benumbing the senses, which cannot bee afterwards raised out. And yet many times some strong & forcible complexions will rather alter and subdue such strong medicines, to become inclinable to the body, then indure themselves to be altered or subdued of the body.

Theophrastus Paracelsus saith, it is no perfect opinion, neither of the olde nor new writers, that medicines ought to bee first drawen into actuall preheminence, before the corruption bee styred and prepared by some preparatiue or gentle mollesaction, the easier the power of purgation is extended to mortifie and slay the disease: Alwaies provided that medicines be matched with the nature of the bodie aswel in sickness as in health. Like as clear water contempered with pure wine, doth much profite, and season a hot and inflammative bodie, to become temperate: After the same manner weake medicines, gently are framed to doo their effect, then those medicines which are

of high and grosse operation. For the more weaker medicines are composed, for slender bodies, the easier their strength is evidently knowne, their limits and bounds discovered, and thereby lesse feared. Whereas grosse, hot and strong medicines are subtil, fierce, easily doe insinuate and winde themselves into all the partes of man, and although they be most charily regarded, yet will they many times exceed art: wherefore medicine ought to be framed, and drawen after the measure of bodily heate, otherwise it is no equall instrument of nature, neither can nature be used in her potentiall measure for the speedy overthrowe of the disease. For as medicine ought to be framed most like unto nature, so the disease from time to time, is directed by nature: Therefore medicine ought to be receiued into the body, vnder the warmnesse of newe milke, or mans blood, although Galen counselleth that medicines in sommer season bee proffered vnto some bodilie constitutions vnder the coldnesse of fountaine water.

But touching medicines outwardly applyed, some high and singular practise must be attained, for healing and curing such outward sores. First, by rubbing and searching the grieved place of the patient, whereupon som times the inflammative infection of the furious and hot humour increaseth, and far surpasseth the boundes both of medicine and nature, except peradventure, it be corrected by some drying drinke, or purgative potion inwardly taken: or that the outward medicine bee of some very colde and slender power in operation, which sensibly is perceived. For and if medicines be vnapt, they will contrarie waile, both against nature and the afflicted sore, as swift, vncertainlie, and grosse winde in their power and strength. But if colde medicines be slowe, they may be remedied and preferred (after the skill of the Chirurgian) to a more fuller and larger estate and degree.

Yet hot searching and inflammative medicines, are necessarily required in fullsome, putrified and coriue sores, eyther for searching, searing, scowring and fadoming the deepenesse thereof, as for the staying and stopping of some further impendent danger. And as some medicines are changed in their own
qualia

qualities, so there are also some medicines, which thowen their
lenetive nature passe ouer into the substance of the body.

There is also an other cause in the vniuersall participation
of ioyning superiour causes together, into one perfect substance
is so truly regarded in them, as that their qualitie in action hath
no domination in it selfe, but their properties are rather deduc-
ted and brought downe from the starres into the power of
herbes. Otherwise this wandering desert hearbe Scammony-
um, which vnperfectly purgeth cholles, and leaueth the consti-
tution of the body in more worse estate then before, should be as
familiar to the body, as Succorie, Endiue, Buglosse, and such
like herbes of saluag and curing nature. And yet Dioscori-
des saith, that Succorie is of diuers kinds: one is cherished in
Gardens as a precious treasure, preferred for bodilie health,
so the other is wilde and of more resisting vertue. Yet because
they doo both alike drawe a naturall power from the starres, in
one perfect kind and substance, doo equally agree in one man-
ner of operation: for they are so indicible and euident, as that
their propertie is not knowne onely by reason, as by experi-
ence, as also highlie occupied in the gouernment of mans health
although they haue a right and due propertie of euident vertue,
which mans art cannot seperat or put away: & therefore action
and passion are due vnto their qualities, as well for that they haue
a whole and perfect substance of moouing power, as also for
that there is an easie transmutation of their nature, into the na-
turall substance of mans body.

There is also an hearbe called Solios, which draweth a
power from the high gouernour of Spirites, called Amy,
and hath sitetie legions vnder his dominion, as Dioscori-
des reponeth in his third booke, and the fiftie two chapters in
the Commentes of Barbarus, and Virgilius, that this hearbe
is of an outward vertue most excellent, it hath great power a-
gainst witchcraft, southsaieng, and coniuration: it is not inwardly
to be taken, but outwardly to bee caried about: it is of a pro-
perties by it selfe, and wil not inwardly be changed into the sub-
stance of mans nature, neither doeth it preuaile in remedy of a-
ny disease, except the falling sicknesse.

And surely, all other hearbs haue some naturall or vnnaturall portion, with our bodie. Yet it is vnpossibly, that they should be of one power and effect together, neither is there a like alteration one with another: For if their properties were of equall agreement, then one substance could not haue equall operation into an other.

Euen as these properties doo verie much disagree within themselves, so can they not forthwith passe ouer into mutuall substance of mans bodie, without artful knowledge, aptly composing them thereto. As fire sodainly without art, can not bee transformed into water, nor ayre into earth.

So by the same difference medicines are distinguished and knownen from nourishments. For as nourishmentys agree with the natural comfortes of men, so medicines haue their properties, differing from the properties of men. And as medicines are repugnant to the disease, so both the body and the disease not onely become subiect, but reformed to medicine, for health and safecie thereby. And although Art doth direct them, to become gentle, kinde, and naturall: yet art neuer deprieth them from their free property: For how much the rather they are of contrarie substance, so doo they shew themselves the rather in the similitude of a moze greater action: and yet for that one substance is passed ouer into an other, they are qualified also in power: therefore let vs once againe distinguish the estate and condition of medicines within themselves.

Although there is an artificiall forme in the constitution of all medicines, framed to some speciall appointed purpose, yet as Galen saith, there are some hearbes colde, which take a verie little portion of change in the heate of mans blood: And many times, not onely because they are of colde nature, but venomous in some degree of poison, very notably do they corrupt mans body: As the mandragora and such like. There are also some other poisoned hearbes, in a most hot degree of strong venym: as the Daphnoides, the Colocintida, the Irios. As they do exceed the heat of mans body, so do they reach most highly beyond mans nature, do forthwith oppresse life, and entertaine death, if their strength be not artificially remedied.

There

There are also medicines, neither of hurting nor saluing power, neither of hote nor cold operation, neither doe they nourish nor yet destroy, but very indifferent to the body of man.

There are also composed medicines of hennie, butter, sweet oyle, as they are not of no pure nor cleere hardour, so are they beerie nourishable and restorative to nature: And as nourishments are easily changed into nature, so the power of all other medicines doe comprehend a worke in their owne properties, and therefore it is impossible, their power should be both kept and changed.

Galen doth make further report, that so long as medicines doe continue their nature and degree, vnder the equall condition of the body, are not onely gentle and fauourably intertayned, but changed into bloud with the nature of the body: are no more vnder the compasse of medicines, but rather follow the due course of vegetation, preservation and sympathy, with naturall operation, both in qualitie and power of the body.

Whether Galen hath extended his reasons to hote medicines, I know not, but I feare not to speake, that oftentimes both hote and cold medicines are vnder one propertie turned into bloud, when as the body meanelly is subdued with coldnesse from the extremitie of heat, and aduanced to heat, from the extremitie of coldnesse: for then is it impossible that any impropertie, should at all remaine, where many properties are duely changed.

And also it is a most hard and difficult estate, if substance in the nature of euerie one thing, should whollie be taken away or diminished, so neyther then, is any suche bloud left alone to doe good in absolute power: for humours, doe nourish themselues, where good bloud wanteth. And euery naturall thing hath no naturall operation nor measure, where any such defect is. For surely there is no doubt, but whosoever ouer-largely feedeth vpon hennie, cannot escape, but that at length his complexion is discoloured, defiled & stayned with a hote flegmaticke bloud. So likewise in sommer season, some bodie, by eating of cold Lettice are drawne to ouer-great comminution, and heate, nature and bloud are many times extenuated, weakened and altered

Where no naturall operation is, there is no measure.

tered in their due course. Let every one therefore most highly call to memorie, that measure and moderation are much preferred vnder the constitution of mans health.

Thrusianus an old fatherly wyter (as one falsly perswaded) doth say, that nothing is caried, or conueyed beyond the heate of mans body, and that bodily heat congruently consenteth to all foraine heates, being of neuer so strong and high valour: and saith further, that single medicines cannot be changed, beyond their owne nature. The which wrongfull opinion and iudgement hee seemeth to consent with Paracelsus, who affirmeth that euerie thing is borne and brought forth into this world, to aduouch his owne propertie in the actuall accomplishment of some effectuall vertue, for the helpe or hinderance of another thing. And yet this nothing proueth why any qualitie either of heate or bloud should be aduanced beyond his own nature, except by some inforced extremitie: or except only because the maner of dyet, is more stronger in one body then another: or except some bodies are disposed to feede vpon grosser sustenance then another: for that body doth inioy and obtaine greatest health which feedeth vpon the purest, clearest and most choysse sustenance.

Surely as the body begetteth his portion of heate after the greatnesse, maner and meetnesse of sustenance, so warminesse of bloud, equallie either by tenuitie, indifferencie, or fulnesse, is matched and aduanced with the bodie: but the office of the liuer is not herewith compared, hauing no naturall indowment of heate from the affluence of heate, and bloud in the body.

There is a constitution of variable humours by the same temperance of the liuer, vnder which one is more colder then the liuer it selfe, and the other more hotter after the condition of some materiall cause, from whence the heate of the liuer is deriued, especially for that nothing is so single in nature, but that it is variably altered by the heate of the sunne: so that some bodies, in the variable disposition of man are like vnto ware molified, or clay hardened by the vertue and strength of the sunne.

Dioscorides reporteth, that the complexion of euerie man draweth vpon the sunne, and the grace of the sunne hath a differing

fering action vpon all seuerall thinges variable, being comprehended in it selfe: and that euerie man is disposed after the foure orders of the elementes. So that some men are white, some men blacke, some men red, some of one colour, some of another, thereby Galen saith that herein may be perceived that all beates feede vpon the sunne. And furthermore both say, that like as fire is stroke from the hardnesse, and secret bayres of the flint, so the liuer is fed and nourished by an intentiue heate humour inforced from the sunne. For which cause and after this manner nourishment subtilly and mooste secretly passech into the naturall heate of mans body, chiefly when nature ioynech in propriety therewith.

So nourishment nothing disagreeth from wood ioyned vnto fire, which first standeth at a stare, then presently altereth into the nature of fire, and becommeth into one perfect substance therewith. And as heate is more weake in one body then another, so heate according to the copiousnesse of sustenance increaseth throughout the whole body: And heat also more speedily flameth out after the constitution of a hot, high, and strong sustenance, then by a cold, thime and weake dyet. And therefore foode ought with care and diligence to be wayed and regarded, both for the preservation of mans life, as also for that some bodies are thorow euill regiment easier corrupted and ouertaken then others.

Then haue we iust cause to thinke that heate is not properly nourished of anie propriety in it selfe, but either violently drawn from some other inferiour and naturall causes of fire, or els from the supernaturall confort of the sunne, which is the onely re-
 stauration of all inferiour causes, to become with them of one parmanent and firme operation.

Surely then nourishment is receiued into the body by three manner of meanes: as first, when an excelle quantitie of dyet is receiued into the body, bringeth forth some monstrous or vnnaturall disposition in it selfe: And such strange dispositions will not consent euer after, to follow the right direction of perfect nourishment. As wine although it be of excellent qualitie, and most easily retayned and digested downe into the body, yet be-

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Esse

Examine v. 1

Examine v. 2

serpentes
diabolus

ing receiued by excesse quantitie, oftentimes doth benigne and ouercoole naturall temperance, and doth of it selfe conuert into cold humours, by some strange alteration, for that not onely the aboundance therof confoundeth heat, and the verdour being overcharged by a surfetting distemperance, oppresseth both the power of heate and nourishment, and altogether therewithall surprieth bodily constitution.

There may be also wayed a consideration in the second degree, how nourishment altereth and transferreth it selfe. For while it continueth, the stomacke hath the onely effect of foode: but being digested from the stomacke passeth from one office to another, untill the substance, strength and power thereof, be distilled, conuerted and altered, to become of one vntion in mans body: and when the body is vnapt to intertaine perfect nourishment, both sheweth a degeneration of nature, and the distemperance of the body reclined to some foraine contagion.

There is an absolute comprehension in the third degree, which is mosse perfect both to health, long life and the naturall substance of man, that is, when meate most sufficiently brooketh mans body, and the body taketh good liking and relishe of the meate, are forthwith resembled into one similitude together.

And yet there are foure degrees, which are called second humidities, besides foure humours which participate vpon the liuer. The first cause is contained vnder the subtile vaines and arteries: and therefore because heate is not onely degenerated, but settled and concocted in a corrupt bloud, there is a plaine digression of nature, and all moistnesse doe waxe thinne thereby.

The second degree of these Humidities, is when a dispersed due interfloweth from sustenance, into all the partes of the bodie, the which if by alteration of strange humours it falleth into corruption, is the onely efficient cause of a third humiditie, and no nourishment is favourable vnto the body, and all glutinous causes are quite separated from the body, by meanes it is exanguit, consumed, and quite deuoyded from heat: yet it cannot be denied, but that there is some clammy matter impendent vpon the loonges, which gnaweth vpon the desire of sustenance,

Exanguit,
that is with-
out bloud.

nance, alwayes belonging to such humid diseases. The fourth humittie representeth a hungrie nourishment.

Galen in his sixt booke in the causes of Symptomattickes doth say, that although they haue diuers names, yet are they of one sharpe hurtfull operation in nourishment, except that which maketh some delay either in the stomack or in the maw, & that the vaines may extract a mouing comfort therefrom.

And also we must vnderstand, that this nourishment extendeth to the extreame partes. Otherwise truelie in my opinion, other parts need not to contract nor trauell with the stomack and liuer for moisture to their better nourishment. Al which perfectly sheweth that nature draweth a potentiaill substance for the strength of nourishment: and the more nearer there is a communion of substance in all the partes of the bodie, the more easier is there a returne of nourishment, except it otherwise happeneth by meanes of any foraine accident. For lowes flesh, although it hath great affinitie and nearnesse with mans flesh, yet by the good operation of wine, it is passed ouer into a perfect substance, and the digestion thereof is lowe, lower, and heauie, for because the vnion hereof is of a more thicke and growne substance, it is operative and ouerburthensome, then familiar, vsuall and accustomed. Therefore the power of hotte thinges, haue a double difference, for which cause ther are medicines of one operation, and nourishmentes of another, the which nourishmentes ought to haue an easie gracious nature, eyther to helpe nature decayed, or to pacifie the troubles of any disease offending wholsom constitution, doo iustifie and continue the health and safegard of the bodie, are preferred before all medicines, and nature the more graciously, and easily dooth accept them to bee placed in some due ordinance with the body. For such like nutritiue medicines, as they haue an inward mollifying operation, so haue they an outward application. And yet some, according to the demonstration of Galen, doo thinke that nutritiue medicines inwardly taken, hauing possessed and matched their heat, vnder the foume of a hot complexion, are of moore greater force and strength, and such medicines are ca-

fly reduced, and manifested in their owne nature and propertie more quicklie.

Theophrastus Paracelsus saith, that medicines outwardly ministred more speedily doo shew their nature, then those which be inwardly entertained, especially if in their action they be hotte and firme: and although vnder the skinne are more inwardlye tender, then is outwardly shewed, yet haue they a more ready outie hereby, to search the deepe nisse of the wound, and griued place, and the deepe nisse of the soze, more speedily doeth yeeld and open, if the inward humors be corrected by some purgatiue dring drinke, the diseased and griued soze presently altereth his pssue, yeeldeth to a sound vniou, and is presently comprehended vnder one fate substance of the body.

Aristotle in his Problemes (speaking of viniger and such like sharpe sauces) dooth say, that the aswell inward, as outward applicattons, very sensibly doo create, and if heat bee betrayed of a more stronger power in the patient, dooth growe to an inward excesse, and outwardlye offendeth: yet a strong and hot body will easily and verie much blunt and dull the power hereof. As first by extenuation and comminution. Secondly, by concoction, and thirdly by motion, for that they are rouing, neuer continuing themselves in one estate, but dispose themselves into al other partes. As fourthly by seperation, especially of those partes which are more sharpe, as prepared, purged and fixed either by fluxing, either by urine, or vomite and breathing vapours from the stomach, rather then of those parts of the body, which are more calme, sound, bening and beautifull. In which it is to be marked whether nature be impaired, in the exclusion of one part more then an other, or remaineth wholly, sound, and perfect. Also whether the blood bee made cleare and kindly by a fresh and newe coniunction. Also whether the rind and barke of the vaines be wrinkled, diminished, and broken in peeces, and whether medicine haue a naturall power to unite, and canioine in the nature of the body, for if the medicine be blunted and dulled by the strength of the body, then the body is utterly unable to defend it selfe from corruption, but presently infected with

with all kind of ulceration. And these kind of ulcers are comprehended either from ranke abundance of melancholious corruption arising betwene the flesh and the skinne into some outward preposterous sore, or els most commonly by reason of some hotte fluxing humour unnaturally setting in some part of the body, wherein some unkindly worne breedeth and ulcerateth, except some present stay and remedy be had. And Galen saith there are diuers sortes breeding in their kind according to the nature and disposition of the body.

And although the Chirurgians do giue them seueral names yet they ought not so to doo, because they are woundes gathered and mishapen according to the monstrousness of the humour, and neuer continue in one kind.

And yet some olde writers deuise these sortes of sores into foure names: *Herpes*, *Phagedina*, *Chironia*, and *Telephia*. The first is of verie affinity with a plague sore. The second is some filthy blacke worne, or *Fystula* fretting betwene the flesh and the bones. The third is a foule sore, hard to be cured, and being poisoned with the melancholiousness of the humour is called, *Noli me tangere*. The fourth complecteth it selfe vnder the name of all Boyles or Carbuncles: and surly al sharp, slower, swift, styffe and cruell medicines, whether they be hotte, or colde, haue in themselves a naturall popson to doe hurt hereunto: And they are more harmefull being eaten, then when they be outwardly applyed, for in their nature, they do not only intoricate the primary partes of man, but deeply pearce the power of the heart.

We haue a manifest and rare example of Socrates, who liued in strong power of health, except by drinking that daungerous and murderesome hearbe *Cicuta*, who sensible feeling the colones and power thereof to insinuate and wind it selfe, did vanquish the highnesse and mightines of his heart: confessed that *Cicuta* was the sting of death, and the berym of destruction.

Dioscorides describeth this hearbe *Cycuta*, to be both in nature and growth, like to our english Hemlocke.

Surely these medicines do little hurt being outwardly applyed;

but they are poisonsome and deadly, being inwardly taken, except the small quantitie thereof be such, as that the body bee of stronger power to banquish and shake off the mortal tie thereof.

There is also a certain ioyce now in vse, strained & squealed out of the leaues of *Lascritium*. Antonius Musa saith, it is the gum of the tree it selfe-called *Rosen*, or *Bellwyn*, and *Bewgyn*.

There is no difference whether it proceed of the ioyce, or weeping teares and licour of the tree. But certainly, that *Rosen* which groweth into a gum, by meanes of teares and weeping of the trees, sheweth thorow an vnnaturall heat, in the elementes a generall infection and disease vpon the trees, either by vnnaturall heat in the elements, or by a distemperate and furious course in the stars, and the substance therewithall, is thickened, hardened and congealed.

As it is not our purpose to ioin together these differences, so neither are we to search out their particular power & strength neither their forme, likenesse nor shape, nor their good vse, or euill abuse thereof. How much could I here vtter in disgrace of the *Pandect*, for false exposition of these and such like ioyces, or congealed gums, which of the common people are one for another, falsly put in place: as the first misordering of *Asa fetida*, which the Arabians do rather seeme to put in place of *Gum*, and many very sophistically doo frame the filth of men long dead to serue herein.

But there are two principall sortes of *Gum*: the best sort proceedeth of the rich *Balsamum*, *Catabalsamum*, *frankincense*, *Oppobalsamum*, *Myrr*, *Alloes*, *Beniamyn*, and many other sweete odours, imbalmed within the dead coorpes of most noble personages which doo condense into substance with the flesh by long continuance, as is afterwarde taken by for perfect *Gum*. Ther is an other sort of *Gum* which cometh by means of men traouelling ouer the high mountaines of Arabia, are oftentimes swallowed by in the dangerous deepeesse of the landes, & their flesh by large continuance of times, concreat therewith, growing to be of one perfect substance & nature together: the Arabian wyters do much commend this kind of *Gum*.

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Now to returne to our purpose in the naturall causes of cold and heate, for that there was neuer anie able to shewe the action of colde and heate in one like qualitie of the same. And who was euer able to draw, the strength of hote causes to take effect, from mans naturall heate? Or who was euer able, or yet would bring to passe, that cold thinges should take their action of colde and heate in one like degree, from mans naturall heate? Except in suffocating the senses viterly thereby. For cold medicines do in their owne propertie and nature follow their owne strength and qualitie in the bodie.

Galen proueth by the example of cold water, which if it be inuested with an accidentall heate, will by potentiall essence in it selfe, returne to a naturall propertie of coldnesse. For as water hath a secret interflowing from the vaines of the earth, which although it hath some secret heate by vapours, or the influent exhalations of the elementes, ascending and descending, yet is it in propertie altogether cold, without alteration, and therefore it is to be regarded that hote fire is extinguished and put out with scalding water, so medicines many times haue an action of heate, yet of their potentiall power they doe overcoole and infrese the body.

So likewise there is another degree of medicines of cold actions, which although they be altered by art, to become of a more hote power, yet doe they returne to the former first frigiditie, yet altogether without excellencie in it selfe. So water doth returne alwaies to a peculiar and naturall coldnesse. Therefore if medicines be ministred in anie degree to the body, and therewithall doe congeale and extreame with coldnesse, it is done in the propertie and nature of medicine, not because they are preferred beyond their accustomed action.

Now it is further to be inquired, whether medicines in the fourth degree, dronke vnder euident coldnesse, may in anie sort be quite translated from the naturall heate of man. For that it doth not much appertaine to our question, wee will not much here dispute with Galen, neither is it a matter of anie importance or waight.

It cannot be denied, but if these cold medicines be in small

quantitie proffered vpon anie distemperance of the body, cannot escape altogether the worke of nature, but therewithall profiteth the bodie. For like as medicines framed and composed of similitude, much preuaile in helpe of the dropisie, so the disease called Hydros, that is, when the skinne is filled with water, is presently cured with blacke popie. And Galen somewhat touched in conscience, practiseth to wash away his former objection against the preparation of popie, seemeth to admit the use thereof against those hote vlcérations, so it be both artificially tempered and naturally composed with the complexion.

Then such medicines are not in some quantitie alwaies so decreaseth forset with cold, but that they may haue some naturall instinct of heate, especially such hearbes which are in the second and third degree colde, and may not altogether reiect and dispossesse themselves from the strength of heate: So doe they easily conuert themselves to become in vnion with bodily heate, and their whole some kindly temperance, quietly, secretly and suddenly subdueth and appeaseth all extreame distemperances of heate in the bodie.

But Theophrastus Paracelsus on the contrarie affirmeth, that Galen is herein greatly deceived. For he further sayth that cold medicines haue a priuate and effectuell nature of cooling and intertained into the body, as possibly to be indured, vntill it be regenerat with bodily heate. Paracelsus reason herein is, for that heate and cold may in both their properties obtaine a double distinction: as either are they to do some effect in their own properties, or els by accidentall meanes, the which hath bene sufficiently handled in the former books of these temperaments especially in the qualities of dry and moist things.

We may finde out sufficient similitudes and testimonies of cold and hote things, as popie being of cold nature, so Henbane is of hote nature, although they be hotly tempered in their single natures together, without artfull confection into the body, are not of equall operation: so are their actions vnequall and discrepant one from another, and their accidentall heate, hath supream intendment in the one, and disgraceth the other.

So likewise if Celledin be dronke in naturall kindnesse of it selfe

selfe, much profiteth the body, but being receiued into the body
 by an accidentall heate, doe greatly hurt and distemper the vital
 parts of man, not so much in respect of action as of operation.
 And certainly, as there may be a translation of all thinges be-
 yond nature. So oyle is not simply called hote, because it is tur-
 ned into a flame of fire, but because it hath a natural and power-
 full heate in it selfe. For surely hote nourishmentes, although
 they be put into the bodie in the nature of fire, yet are they no
 fire: for such kinde of nourishmentes are oftentimes to profite
 the body in place of medicines, and yet the same transferred be-
 yond the common course of temperance, disprofiteth and distem-
 pereth the body. I would haue it to be heere vnderstoode, that
 whatsoeuer altereth the disease is a medicine, except onely that
 meate and sustenance which aduanceth it selfe beyond com-
 mon temperance: otherwise all foode ministered vnto the bodie
 should be medicinable, sheweth some naturall effect cyther of
 liking or disliking propertie. For some are of equall power to
 comfort and nourish the body, some doe alter the body to some
 vnkindly distemperance, some doe purge the bodie, some do sur-
 fet the body, and some doe poyson the body. We may not there-
 fore coniecture, that all sortes of meates, suffered in the body
 are medicines, but we must certainly perswade our selues that
all purgations ministered vnto the body, are poysonsome for
present operation, although not deadly: for purgative medi-
 cines are of three natures. In their first nature, leniently doe
 approue and molifie the body: In their second propertie, vche-
 mently doe search and strongly feede vpon the body. They doe
 in their third propertie, insurmountable nature, viterly oppresse the bo-
 die by a sharpe adust fluxing of bloud, or els a deadly benumi-
 ming of the vitall partes.

As all naturall sustenance agreeing with the body, is con-
 uerted to the substance of flesh and bloud, so all poysons of what
 condition soeuer they be, after they be chastised from their poi-
 sonsome malice, are most curable antidotes, and remedies a-
 gainst all venims and stenchfull corruptions, which eyther of-
 fend or overcharge the wholesome estate of mans life. Yet
 Galen sayth that whosoever drinketh iuyce of the hyper or

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aspes,

aspes, is deadly poysoned, can neuer be healed, nor the poyson thereof subdued, corrected or surpysed, by any art in man. Yet Dyoscorides sayth, that the stone taken from the corse and sepulchre, of some ancient king, after hee hath bene long dead, is a speciall remedie against the poyson of bypper or aspes, and all other poysons in the highest degre.

Galen calleth euerie distemperate action (in proprietie) deterioration, that is venomous, to which hee rehearseth two seuerall kindes of hote and colde poysons as aforesaid.

Dyoscorides reporteth that the natures of poysons, are of sondrie degrees to mans body: And this contrarietie not onely respecteth a most mischieuous operation for a peculiar qualitie in it selfe, but hath also an indicible proprietie in his owne substance, which is not onely contrary, vncertaine and gathered from the most distemperat influences aboue, but of the most contagious vapozations beneath, all which easily is knowne by a certaine ordinary mutation going betweene: so that all those which continually doe not passe ouer in agreement with nature, are contrarie in their power to bodily substance, although they doe in eyther qualitie disagree. As manie of these vnnaturall poysons, are within themselves, of one proper qualitie, so manie of them are of two qualities, one disagreeing from another, and yet are they not contrarie in their seuerall operative malice.

There are on the other side, many poysons which in their owne proper qualities resist againe, and yet in their kinde are not contrarie: therefore some extraordinarie mutation may determine, and correct this onely contrarietie.

Yet I doe greatly maruell that Auycen holdeth opinion, that all colde poysons are whollie contrarie to mans nature, in their kinde and proprietie, as that they may not be corrected, or delayed.

Dyoscorides reporteth, that an olde wife of Athens, made a contrarie experience her do, transmuting the hearb Cicuta, by litle and litle without danger agreeable to purge her owne nature. And Galen in his third booke of Simples the xxi. chapter doth say, that all cold poysons, shewe their venome not in nature,

nature, but in quantitie, neither can they be altered from their malignitie, nor yet passe ouer into substance.

Theophrastus Paracelsus saith, this opinion is very dangerous, neither can it be true, that poisonsome medicines obtain their force, rather from powerfull quantitie, then actiue malignitie: for the force of colde poplons beeing losse under the action of heate, manifestly doe infrigerate the body, which cannot be more notable discovered, then if colde water being made of an accidentall heat, from a former propertie of cold, not onely returneth to nature, but becommeth more colder, then before.

So who soeuer drinketh cold medicines, being drawen into accidentall heate, do in their operation return to former propertie, and not onely alter, in their owne power, but are preferred to a more greater manifestation. For oftentimes colde steame is so discerned, as if the wyne be thicke and clammye by contemplation, or by some foraine corruption, hath an vsurping accident of heat, which although natural medicine hath some operative inclination, yet there may be a tergiversation to their former propertie and power of coldnesse, and thereby oftentimes greatly offend vs, except the strength of our nature ouertrauell the danger thereof, or that the quantitie be small, or because litle heat is obtained and gotten in the vertue thereof, is the more easier delected.

We haue an example of the Salamander, who hath a continuall propertie of fire, and yet beeing of extreame naturall power of coldnesse, extinguisheth and quencheth all fire. Euen so this hearbe *Cyuta* and such like vnconstant poplons, haue an outward affynitie with fire: yet the practise thereof becommeth the most perfect heat of the body, to become vncertaine and wauering.

Dioscorides affirmeth, that although artificiall practise should delay this hearbe *Cyuta* to worke in a moderat propertie, yet wil it returne to a former affliction and euill disposition in it selfe: Which easily may be perceiued, in that al cold poplons are of contrary natures to hot poplons. So both of them are two dangerous contrarieties to the substance of the body: as also such medicines which work beyond common course are

poisons, and all such medicines which hasten the disease to become more swift, sharp, and insult the spirituall partes are poisons. And all such medicines which disgrace the disease, are ordinarie and of high condignitie with nature. And all such medicines which purely frame and unite with the body, are pre-perservations for the helpe, both of health and long life to the bodie.

Therefore in ministring of medicines, there is both an ordinarie and an extraordinarie composition: ministration and operation. For medicines are rather framed of an active, then passive nature. As Pepper or Mustard seede are active: so wine and honie are passive in operation.

Also there be other simples of doubtfull propertie in their worke. As the Lettuce, which although Galen commendeth the propertie thereof, to bee wholesome against the heate of the the stomach, yet Theophrastus Paracelsus reporteth, that it hath an energiecall worke to moderate, coole, and season the body in the midst of hotte infectious diseases, but neither Valerius Cordus, neither the Pandect, nor yet the Luminarie make any such rehearfall.

But Petrus Galienus saith, that both the Lettuce, and hearbes of such like vertue, drawe upon the north Pole: as some more nearer, and some farther off, and therefore in degrees they exceede one an other. And saith, all hearbes whose properties are leuied from the south hot, are mitigated, measured, and equally compounded by an increment of the ment of the north wind.

And he further saith, that all single hearbes, worke after the coasses of the elements: except hearbes of cold propertie, which o themselves haue no elemental attraction, the Sun notwithstanding hath a singular consension vpon them. And although it was before spoken in the first booke of these Temperaments that the Sun splendeth or diminisheth her force vpon all liuing creatures, yet there must bee understood, that the Sun hath a permanent reflection in her owne power and nature, but onely that the heat of the Sun is stirred and prouoked to be of greater strength in sommer by meanes of certaine hot planets, which

which then haue speciall domination in the elements. So on the contrarie, the coldnesse of the elements in winter doe weaken and infeeble the heat, and yet the sunne hath one like power both in winter and sommer: so that as the sunne arriveth in heat, by the temperance of the year also the fruits of the ground arise and ripen therewith: and as the sun with the course of the yeare falleth, so doe the naturall fruites of the earth recline.

Then are we rightlie to conjecture, that the hearbes of the field attract from the elements an operative power in the universall estate of mans health: for the hearbe *Peperites* hath a wonderfull and excellent operation, against the communiall disease, called the falling sicknesse, and draweth upon the full of the moone in the east: and the said hearbe in growth is alwaies ascendent and discendent, with the increase and decrease of the moone. So also there is an other hearbe called *Scopa Regia*, which draweth a most high dignitie from a starre, which followeth the newe moone, called *Oculus Lune*, and is of right vertue to heale a swelling congealed blood in the throat, called the kinges euill.

Petrus Galienus saith, the hearbe *Dragon* is of cold operation and draweth a vertue from the Love star. The heate of the Sun without difference warmeth all thinges, yet in deeper penetration of one thing more then another.

Herewithall it is a most excellent thing to consider the propertie of Honie: the which honie is respected to be in the vse of man in one degree, and in the vse of a Bee in an other degree. For as the heate of the Sun is sincere and pure in nature and propertie, so dooth it conioint with the course of starres descending by a certaine mellifluous dewe, inleaseth it selfe upon the hearbs of the earth by attraction. Neither is it of right iudgment that this honie, is naturall & indifferent to all the hearbs of the earth, although the Bee hath a generall portion throughtout. Therfore *Dioscorides* saith, that the naturall Bee sucketh the most mellifluous fruites of the earth. But the vnaturall Bee roweth and rangech aswell upon the one as the other, especially all wilde and sauage weedes.

And yet as the Magnet or Lode-stone is unforceable to attract vppon euery complexion, so all sortes of hearbes are not drawen from the Elementes: for theyr attractiue aptnesse many times fall out diuersly, after the complection of men. For as there be hearbes of thin and light operation, so there are thin and light humours in men. And as there be thick and grosse operations in hearbes, so are there also thicke and grosse humours in men. Therefore the power of hot thinges, may not be adiudged by touching, neither yet vnderstood by reason, for that al things are diuers in operation. For as hot things are not alwaies thin and light, so thicke things are not alwaies cold: yet doth it commonly fall out, that solutiue medicines are alwaies hot, sharpe, and bitter. But we may not wilfully affirme that all sweet medicines are hot, for that bitter medicines are shadowed many times with outward sweetnes, As Galen saith *Sub melle venenum tegitur*. Surely al hot things are of subtill extenuation, and yet oftentimes through a hotte substance in themselves, doo growe into fleshie thicknesse.

Hypocrates reporteth his helpe towarde a yong man which was onergrowen with fleshie thicknesse both of bellie and other partes of his bodie, did aboundantlie wash, bath, and soke himselfe in the middest of sommer in colde water: And whereas chiefe his face and other partes of his body were stiffened, thickened and bound with cold humours, and for the exceeding thicknesse of his skinne, the deflation of heate was repressed, forthwith a righteous experience tooke a prooffe. For that, fresh vniou and naturall collection of heate did follow.

This excellent temperance followeth the elementes by a natural repercussion of all cold temperatures, into the sweete and medicinable springes of the earth: for that the hot sommer course, in the Elementes hath repressed all colde temperaments of morning dewes, into the vaines and hart of the earth, the water springes become thereby potatiue, wholesome and medicinable, and both within, as without the bodie of high operation. For now as the increase of heate is hereby stpyred
by,

by, so also the extreame coldnesse, and ouer great thicknesse of the skinne, conceiue a free relaxation in the poores, whereas also both the blood and breath were inwardly repulled, so the one freely interfloweth the vaines, and the other hath a temperate and equall proprietie from the loonges. And also the humours which were before halfe settled, doe become nowe more plentifull and are perfected into a regular order, and heate herewith regenerated, doth first spring by and forthwith returne and strike backe againe, thereby at length heate ouercommeth colde in the extreame and uttermost partes, and permanently there doth settle.

Galen doth seeme to call this repercussion, onely the same repulsion, which is made after the concoction of humours. Neither is it to be maruelled if heate heereby, returne more plentifull, both because the blood being increased and renewed, the heate also must of necessitie be increased.

Theophrastus Paracelsus saith, I doe esteeme heate to be borne out more euident and manifest to outward things by manie repercussion, although no increase of blood shall follow in outward thinges: for certain momentanie repercussions may hinder blood anie more to bend, yet it may not be said, that the cause thereof hapneth in the ripenesse of vnperfect humours. For this cause doth it seeme to come to passe after this maner, that blood cannot easily be drawne, when it is chased from the outward plentie and fulnesse, vncertainly to possesse the inward partes: after which being againe inforced to anie outward operation, draweth a portion of humours to pursue those wayes euer after, as the old prouerbe is. *Fluxus, fluxum prouocat.*

Therefore it is a moste excellent ornament to beholde the signes of the elementes in all euacuations. For seeing inferior causes do expresse and exercise the nature of superiour causes, it standeth with equitie they shoulde be obeyed: Especially the tides of the sea, drawing vpon the course of the moone: the sunne giuing increase to the vniuersal creation: The hearbs hauing an excellent, pure and secret vse in the starres: The

planets having their temperance or distemperance in the complexions of all things. So then it is a molte high assurance, that enerie sicknesse, which distempereth in offending the life of man, ought to be considered vpon, after the high temperance, or distemperance of the elementes, aswell as the complexion of the patient. I ende to the.

laud of God and profite of
christian health.

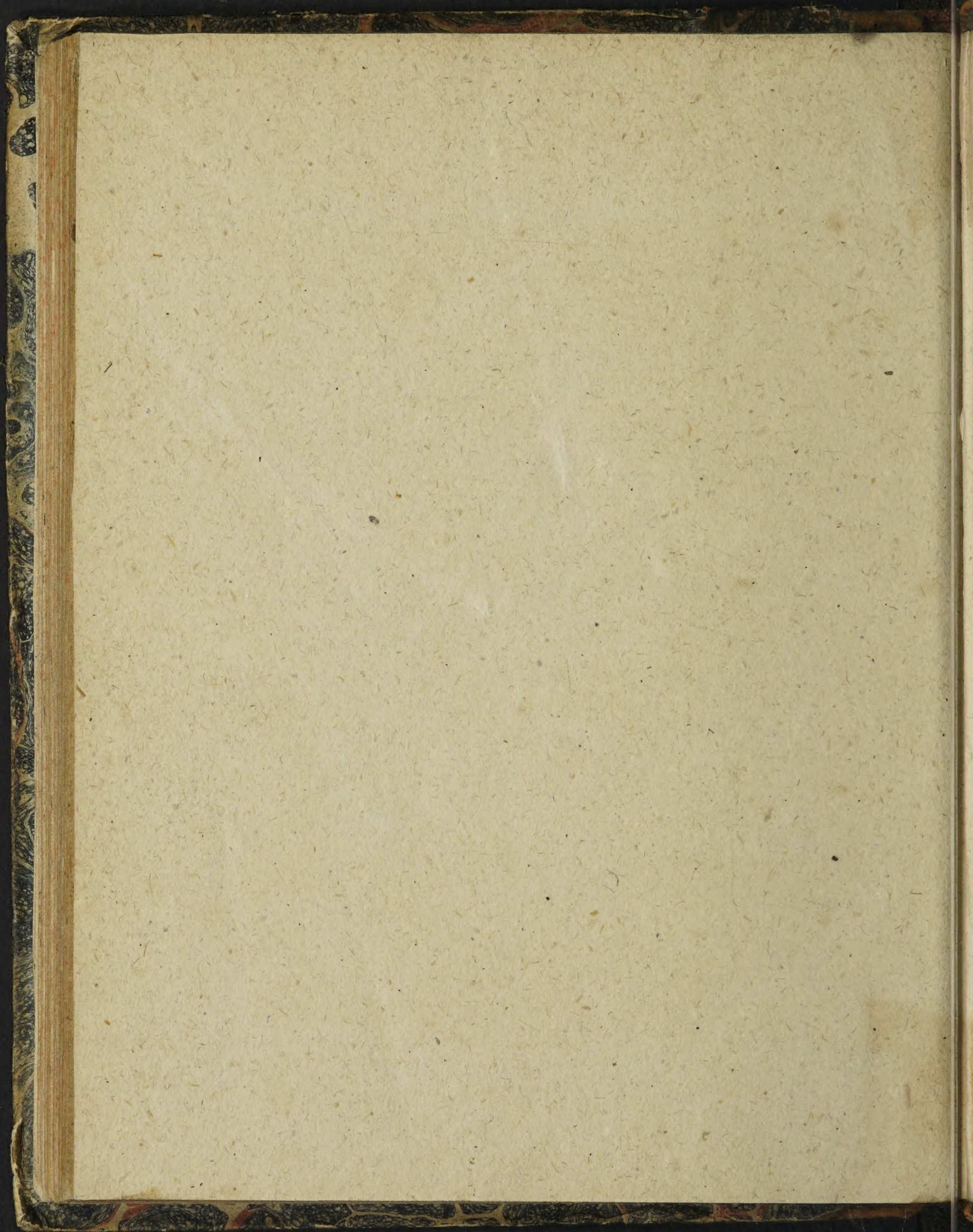
Thus endeth the third Booke of the Temperamentes.

The Lord made heauen and earth and all thinges that therein is, blessed are the workes of his handes.

At my next conuenient, leysure three bookes more are to come forth vnder one volume as followeth.

- A booke of the Distemperamentes.
- An Apologie to the Plurifies.
- A discourse vpon the diseases in the Arteries.

FINIS.



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